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Campbell Institute Bulletin

VOLUME 10

OCTOBER, 1913

NUMBER 1

THE CAMPBELL INSTITUTE AT TORONTO.

BY O. F. JORDAN.

The Institute men were assembled at Eaton's department store restaurant on Wednesday of convention week at the noon hour. The convention sessions were crowded close together and our meeting was consequently curtailed but the hour we had together was one of real delight to our men.

Only four short addresses were made at the meeting as the diligent efforts of our vice-president, Mr. Blair, had gathered sixty-five people together and it was out of the question to hear from them all as we sometimes do at such meetings.

After the editor had made the statement of the plan of the Bulletin for the coming year, in which he insisted upon the Bulletin being kept a democratic medium in which all our men should claim the right to express their views, Mr. Smithers, managing editor of the Christian Evangelist was called upon. He stated that he had never realized the true character of the Campbell Institute and looking about on the company declared that he would never be ashamed to have his picture taken with this group. He declared his willingness to be of service to our organization.

A. B. Philputt was called upon and responded in a very happy way. He referred to the agitation that has been made by two or three men in the Institute to disband our organization. This feeling against group meetings has arisen from the great emphasis we are now making upon universal brotherhood. Yet this feeling logically followed would demand that we should not be members of the Disciples' movement or members of the church, for each of these are groups and neither realize the larger fellowship of universal brotherhood. He then stated the ideals of the Institute in a very happy way as standing for scholarship and education in the ministry and declared his hearty sympathy for the work the Institute is doing.

Last of all, Dr. Willett was called upon. He referred in a felicitous way to the Institute men he had met upon the foreign field and stated that they were rapidly becoming our missionary statesmen in the different countries. They combine piety with point of

view. There are certainly few men among the Disciples who can always say what we would like to say, just as Dr. Willett so happily does. It is a joy to have him back in our fellowship after his long trip abroad.

On account of the length of the list of names this time, we do not print the names of those who were present at this meeting.

NATIONAL CONVENTION NOTES.

BY O. F. JORDAN.

The center of interest was the threatened split that the Christian Standard has been trying to arrange and which they still threaten. The test votes indicated that of the 2,200 people at Toronto less than one-third voted against the delegate convention. When a "rump parliament" of those opposed to the delegate convention was called and the voting rigidly limited to those so opposed, the result showed that only forty people had been willing to risk anything that looked like split by attending this meeting and after the discussion, over two-thirds of these voted to adjourn without action. That left a little irreconcilable dozen under the leadership of Alexander McMillan and Mr. Cotterell of Nebraska, going around the lobbies threatening to bolt. This was only funny.

A conversation was heard between two of these irreconcilables. One threw his badge on the floor with contempt and declared he was not a member of the convention. The other one said, "You will have to pay on the street cars if you don't wear that." Reluctantly the despised badge was pinned on again. Opposition to the delegate convention must not be allowed to cost street-car fares.

This has been the most reverent and spiritual convention we have ever attended. We sang the great hymns. Mr. Hackleman conducted the music with more dignity than ever before. The Foreign society had some of its leading speakers talk on prayer and the spiritual life as the beginning of the missionary spirit. Few people left the sessions before they closed. The speakers felt the new atmosphere. Few tried clap-trap emotion or stale jokes. The Disciples are on the eve of a revival of religion, not the noisy product of our discredited evangelism but the true experience that has originated great movements in history.

As discordant notes in the convention, nothing surpassed those of Tharp and Sweeney. The former responded to as delightful a welcome as was ever given a convention by the insolent "Look who we are." It was this same Tharp of Allegheny who turned the Pittsburgh communion service into such a ridiculous spectacle. Who put him on again and why? Sweeney with his graphophone and his pyrotechnics made a good cause ridiculous. His incongruous attitudes on the delegate convention always suited the time and the place.

We had more speakers from other communions than ever before and the Christian Union session was both frank and fraternal, a combination devoutly to be wished for such meetings. J. Campbell White inspired our people with a new vision of missions. Every year we should enjoy this interchange of courtesies with the great denominations.

It was a convention of young men. Few grey beards were on the program. We do not rejoice at this but rather deplore the conservative spirit which has kept most of our older men from maintaining their usefulness in the face of modern conditions. There are some notable exceptions, and J. H. Garrison influenced this convention as much as any one man there. Will Campbell Institute men be shelved when they get grey? We are strongly convinced that nearly all of them will be so stimulated by Institute fellowship that they will read new books and think fresh thoughts to the end. That kind of man grows more valuable until he has ninety years and is never really old.

And dare we say it, it was a convention of heretics! We will not mention the names that were honored on that program with rounds of applause, which only five years ago had the odor of unsoundness. Any man may look the program over and see what we mean. Charges of unsoundness have been so prodigally scattered about in recent years, that no one considers them much more than a joke any more. Charges of heresies like issues of greenback, lose their value when too generously circulated.

Every year for five years we have gone to the national convention to help meet a crisis! Every time the crisis has failed to

materialize. We have conceived such a thorough respect for the good sense and the genuine piety of our brotherhood in its rank and file, that we believe nothing can ever divide it, or at least do more than to slough off some tiny self-constituted sect. There will be growing pains but no crisis. We will move forward, with a constantly better educated ministry, with more catholicity, with a better conception of our place in church history, until we have fulfilled our divinely appointed mission. We have responded to the cry of "Wolf, Wolf!" too many times now. Next time the crisis is announced we will not give heed.

What a great people we are getting to be in our organized work! We finished the special fund of a million for foreign missions last year. We start this year on a fund of \$2,400,000 for all our organized work. These funds are being raised without diminishing in the least the usual income for the various societies. We now have a respectable place in home and foreign missions and philanthropy.

We now have a general convention! It only remains to persuade our various missionary societies to recognize the new regime. We were pained to hear that the foreign society was opposed to the new plan. We hope now that the thing is settled, they will cordially accept the situation. The first act of the delegate convention of significance has been to arrange a budget committee to plan the budgets of our various boards so all will have a chance. This reform is certainly greatly needed in our organized work.

THE CHINESE QUESTION.

(The following account of things in the new Chinese republic is taken from a personal letter written by Prof. Guy Sarvis of the University of Nanking. It gives such a graphic description of the present tendencies that we have taken the liberty of publishing it without waiting to write to China for permission.—Editor.)

We are in the midst of exciting times out here again. Nanking is in a state of siege and has been for about two weeks, although there was a rumor in the paper yesterday that the northern forces had got into the city and the southern leaders had fled. The pres-

ent revolution, or more properly, rebellion, is a good indication of the lack of a strongly organized central government and also of the absence of anything like true democracy. Of course we cannot say altogether just what is at the bottom of it all, but in a large degree, at least, it is a rebellion of the soreheads among the republican leaders. They have never gotten together at all as yet, and they have constantly split up into parties and factions. The day is yet to be when China will be a united nation. One can scarcely imagine what crisis would force them together. The Chinese seem to have a genius for organizing parties, but they have no genius (or at least no habits and traditions) which enable them all to pull together. It is still the old story here of sectional divisions and jealousy. Under the Manchu government each province was pretty much a law unto itself, but at the present time it is even more so. The disjointed condition of affairs is well illustrated by a project which is now being pushed, namely, a loan to the province of Yunnan by German capitalists, the loan being ostensibly for the purpose of railroad building, but the rider being the provision that this particular company shall have exclusive mining rights and the exclusive privilege of furnishing arms to the province for twenty years—and the central government is at present powerless to interfere! Of course if such a loan goes through, it will either mean that the central government must voluntarily recognize it or that the country represented by the capitalists will exert political, or if necessary, military pressure to compel its recognition, or that the central government will assert itself and repudiate it. Of course if it is clearly against the interests of the country as a whole to have any such arrangement made as the one indicated, but the doctrine of states' rights is so fully accepted here that there is no remedy available at present. The same state of disorganization is illustrated by the fact that when the budget for the year was made out, although it was very moderate indeed, not more than one-third the amount required was promised by the provinces, and the only method of getting money from them was to ask them how much they would give! Of course under the old system there were all sorts of devious ways by means of which pressure could be brought to bear upon the officials to increase the amount of taxes sent to Peking, and theoretically there was a regulated system of taxation, but the actual amount collected was always from three to ten times as much as the amount levied,

although the law provides extreme penalties for unjust taxation. The system, however, was accepted by everybody, and was of course tied up with the custom of not paying officials salaries. One could not expect these habits to be broken up at once, and as a matter of fact they have not been broken up, and the "Republic of China" has apparently meant so far that a different set of men are scheming to get as much as they can out of the public, and, that in general, order has been relaxed and lawlessness has been given greater opportunities. I believe China has a long road to travel before she escapes from the traditions of the past, and that a large amount of popular education is necessary before anything even resembling a republic can be expected here— and that education must be Christian in that it must inculcate the spirit of altruism and brotherliness and loyalty to the larger group. We have our work cut out for us in the university along these lines, and I cannot conceive of a finer job than instilling this spirit into numbers of young men who shall become leaders in this country.

But to go back to the present revolution. One of the most interesting things about it to you people over there is doubtless the fate of Sun Yat Sen. Of course we foreigners cannot know how much he actually had to do with it. We do know that he has been opposed to the big loan all the time and that he believed that Yuan Shih Kai was responsible for the murder of Sung Jao Ren, a prominent republican leader and a personal friend of Sun Yat Sen's. We also know that he sent a telegram to Europe begging the powers not to consummate the loan, as that would precipitate a bloody war. I think most people believe that he was one of the leaders in the present revolution. At any rate, he has found it convenient to get out of China, and is now in Japan, and expects to go to Canada and the United States in the near future. He has been deposed from his office as director of railway construction, etc., and has practically lost all influence with the foreign community, at any rate, in China. He is looked upon by those who believe in him most as a visionary without good judgment. Many still believe in his integrity (and I am among that number), but a great many think that he is simply a self-seeker. However, as my teacher remarked when I told him that Sun had denied any connection with the present revolution, "That's silly talk. If he had won, he would have had a different story." So,

if he had won, doubtless public opinion regarding him would have been different. The leaders of the revolution called it a punitive expedition against Yuan Shih Kai. They depended upon the popular feeling against Yuan, and in this they were much mistaken. From the beginning the people have cared little about the revolution, and this year the crops were good and order was gradually being restored, and they were in no mood for further trouble. The result is that the revolution has failed from the beginning, and Nanking is now holding out rather against the northern general personally (whom they hate intensely) than from any loyalty to the southern cause. Perhaps I should remark that the north is loyal to Yuan, while the malecontents are scattered through the south. In fact there has always been more or less lack of harmony between the north and south.

The discouraging thing about the whole situation to me is the fact that the southern leaders (who include a majority of the young men trained abroad) have manifested so little understanding of the meaning and spirit of democracy. Yuan Shih Kai had not even been elected permanent president, and he had certainly had very serious and complicated situations to meet. The national assembly has proven itself thus far incapable of any action whatsoever further than voting the salaries of its members. No one has been able to suggest any man who would have done better under the circumstances than Yuan. He has doubtless made mistakes, but there seems to be no other man in China who could have hoped to hold the country together. But even if he had done much worse, it does seem that these men who are supposed to be the leaders of democracy should at least have tried constitutional methods before resorting to rebellion. They had political means of ousting Yuan. If the majority wanted him, this minority should have accepted the decision of that majority. That they would have been unwilling to do, and they were even unwilling to put the matter to a test. That seems to me to show how very far from any true conception of the rule of, by, and for the people the best men in China are today.

THE SUMMER MEETING.

The seventeenth annual meeting of the Campbell Institute was called to order in the Hyde Park Church, Chicago, on the morn-

ing of July 23. A number of the members have asked for copies of the program and since no considerable number were preserved we have decided to print it here as it actually materialized:

Wednesday Morning.

Address of the Vice-president. The Theology of Christian Union. Charles M. Sharpe.

The Contribution of Walter Scott to the Thought of the Disciples. W. H. Trainum.

Wednesday Afternoon.

The Secretary's report. (printed below.)

Letters from Absentees.

The Church and Social Prophylaxis. Verle W. Blair.

Open Parliament on "The State of the Cause" led by Dr. Ames.

Wednesday Evening.

Address by Prof. George B. Foster. From Platonism to Pragmatism.

Thursday Morning.

Impromptu Open Parliament on "How it Feels to be a Congregationalist" "led" by H. F. Burns.

Mysticism and the Modern Mind. Earle M. Todd.

Thursday Afternoon.

The Bearing of the Elephantine Papyri upon Old Testament Religion. E. A. Henry.

Some Administrative Problems in Our Colleges. C. E. Underwood.

The Treasurer's report. (printed below.)

Election of Officers.

Election of New Members.

Other Business.

The New Realism. E. E. Faris.

Thursday Evening.

The History of Literary Criticism. W. D. MacClintock.

The new officers elected were:

President—E. E. Faris, University of Iowa, Iowa City, Iowa.

Vice-president—Verle W. Blair, North Tonawanda, N. Y.

Secretary-Treasurer—Edward A. Henry, University of Chicago, Chicago, Ill.

Editor of the Bulletin—O. F. Jordan, 831 Washington St., Evanston, Ill.

The new members who have accepted are reported in the News

Notes below.

Others will be reported as their acceptances are received.

One important item of business was a decision to revive the old chambers and add several new ones. These will be conducted not so much as study bureaus as a means of keeping in touch with the latest literature on various subjects. Each month the men at the head of each chamber are expected to furnish notices of new literature and new developments in their respective fields. The full list of chambers and heads will be printed next month. The Secretary has not been able to reach all yet.

The following members, some new, some old, were present at one or more of the sessions. Messrs. Ames, Blair, Burns, Carr, Crowley, Edwards, Faris, Henry, Hunter, Jordan, MacClintock, McDaniel, C. C. Morrison, Sharpe, E. M. Todd, Trainum, Underwood, Waite, Winders, Alcorn, Cordell, Flickinger, Waters. Total, 23. There were also present a number of visitors, especially at the evening sessions.

Letters of greeting or personal messages through men who were present were received from thirty-six men, who were not able to attend for one reason or another.

NEWS NOTES.

Newly elected members whose acceptances have been received: Honorary membership, E. L. Powell, Louisville, Ky.

Regular Members.

Milo Atkinson, McLemore Ave. Christian Church, Memphis, Tenn.

E. E. Boyer, Eureka College, Eureka, Ill.

Vaughan Dabney, Andover Theological Seminary, Cambridge, Mass.

Roy C. Flickinger, 1930 Orrington Ave., Evanston, Ill.

Louis Hopkins, University of Michigan, Ann Arbor, Mich.

Silas Jones, Eureka College, Eureka, Ill. (Reinstated after resignation.)

Ira L. Parvin, Niagara Falls, N. Y.

Baxter Waters, Lathrop, Mo. (Reinstated after resignation.)

Walter C. Gibbs, Bible College, Columbia, Mo. Promoted from Associate.

Associate Members.

W. G. Alcorn, Monroe City, Mo.

H. W. Cordell, University of Chicago, Chicago, Ill.

We can hardly refrain from comment upon several of these names. Suffice it to say that every Institute member extends a most hearty welcome to these new names upon our list and will be glad to express that welcome in person when opportunity affords.

Milo Atkinson has long been connected with the Centennial Church, Bloomington, Ill., where he has done a splendid work. He began at McLemore Ave., Memphis, on September 1.

Ira L. Parvin has been in Auburn, N. Y., for several years. He began his work at Niagara Falls on September 1.

Vaughan Dabney is the "Andover Fellow" for the school year beginning this autumn.

Louis Hopkins who has been a member of the mathematics faculty of the University of Michigan for some years will study in the University of Chicago next year.

H. W. Cordell will make his home at Gurnee, Ill., where he is pastor while he continues his study at the University of Chicago.

Our new president, E. E. Faris, is filling the psychology chair of Frank L. Starbuck at the University of Iowa. Prof. Starbuck is on leave of absence for the year.

E. J. Arnot is about to enter the new "county work" of the Y. M. C. A. His field has not yet been chosen but wherever he goes he hopes to bring the influence of the Y. M. C. A. into the lives of the young men all over the country in which he works.

J. K. Arnot has gone to Musselshell, Mont., where he is homesteading on a section of land while he looks after the needs of several country churches, for one of which he has just completed a \$4,000 church of the institutional type.

C. G. Brelos has accepted a call to the Waukegan, Ill., church until recently served by E. E. Faris. He began September 1.

J. L. Deming is Professor of Sociology at the University of Iowa. This gives the Institute four members in Iowa City.

J. R. Ewers and Herbert Martin were among those who spent the summer in Europe.

Errett Gates purchased a new home in Chicago this summer. He moved in on September 1.

C. H. Hamilton who taught at Bethany College last winter and

spring, spent the summer in Colorado but will be in the University of Chicago again this fall.

The secretary, Edward A. Henry, has accepted a position on the library staff so that he will be at the University of Chicago another year.

Roscoe Hill taught Spanish history at the University of California during the summer but begins his work as a member of the Columbia University faculty this autumn.

J. H. McCartney has resigned at Waynesburg, Pa., and will leave for California about October 1.

H. O. Pritchard began his work as president of Eureka College on September 1. Illinois gladly welcomes him to her midst.

C. E. Underwood, who leaves Eureka, begins his new work at Butler College this autumn.

C. E. Rainwater has received several very flattering offers to become head of playground systems in several cities. He remains at Chicago but will teach some classes in the university this winter.

W. F. Rothenburger has taken unto himself a helpmeet. He was married to Miss Leila Covert Avery of Buffalo on August 9. They will be at home after October 1 at 4518 Franklin Ave., Cleveland. The Institute extends heartiest congratulations.

Guy W. Sarvis engaged in Red Cross work during the recent siege and capture of Nanking. His career in China is certainly proving an exciting one.

H. D. C. MacLachlan and J. M. Philputt spent their vacations in Maine. Brother Philputt insists the summers are always cool up there.

Cloyd Goodnight recently preached at Uniontown, Ind., with a view to accepting a call there. We shall await news of the result with interest.

C. S. Earley closed a meeting at Moran, Kans., on August 25. The extreme heat and great drought prevented wide interest. After a short rest at his home he will begin a meeting at Boswell, Ind.

The treasurer's report is in type and was omitted from this issue because of lack of space. It will appear next month. Meanwhile it is in order to send in your dues.

Austin Hunter has completed four years at Jackson Blvd., Chicago. Six hundred people have been received into the church, an

old mortgage has been paid off and a social service building purchased.

V. W. Blair spent his summer in Indiana where he preached every Sunday but one. He is now back in Tonawanda where he will serve as local host to the Institute men who rally at Toronto.

Edwin C. Boynton joined in a union meeting with a Methodist church and then baptized the eight converts and took five of them into his own church.

ABSTRACT OF THE SECRETARY'S REPORT.

With the opening of this meeting the seventeenth year of the Campbell Institute comes to a close. The year has been a quiet one but prosperous, as evidenced by the membership report and the condition of our finances. The Campbell Institute Bulletin has appeared ten times with twelve pages to each number. An article of merit has been published each month in addition to the usual notices and news notes. Another evidence of prosperity is the general feeling shown in the letters received by the secretary and the absence of resignations except in one case, the lowest record of any previous year.

Sixteen men were elected to membership and accepted the election last year, making the total number of members on the roll during the year, 137. Of these Brother S. T. Shore passed to his reward, January 26, 1913; Joseph C. Todd, resigned; and the name of T. J. Golightly, was dropped. He resigned before the last meeting but apparently under a misunderstanding which could not be investigated before the session so his name was carried over. It had to be dropped soon after the meeting. The roll at present contains 134 names. Of this number only twenty-seven are delinquent in the payment of dues and of this number only six owe for more than two years and three of these have written in and promised to pay soon and asked that their names be retained on the list.

The membership is disposed as follows:

Regular members	103
Associate members	17
Co-operating members	10
Honorary members	4

Total	134
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(against 122 in 1912, 114 in 1911 and 116 in 1910.)

Campbell Institute Bulletin

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THE CHAMBERS.

Some years since the membership of the Campbell Institute used to be divided into a number of chambers, each of which was a group of men interested in a common field of knowledge, the leader being a specialist in that particular field. An effort was made to keep alive scholarly instincts by a sort of correspondence system. The plan never functioned very efficiently, so, with true Institute pragmatism, it was allowed to die the death. At the meeting last summer a decision to revive this old idea in a somewhat different form was reached. All of the men there present felt that they would be glad to avail themselves of the special information of the various members along particular lines of study. After deciding that the revival of the plan should be in the form of departments in the Bulletin and the heads of the chambers, in effect, Associate Editors of the Bulletin, the whole matter was left with the executive committee for action. Pressure of other work has prevented the secretary from carrying out the decisions of the committee as rapidly as he wished but the plans are practically complete now. The new departments will make their appearance in the December issue. We plan to have in each from one hundred to three hundred words concerning new books, important events, or anything which the Head of each department considers worthy of the notice of the members generally. Thus all of us will be able to keep at least cognizant of, if not familiar with the important developments in each field of knowledge. In choosing the Heads, the committee has endeavored to introduce new men of ability to the Institute, men whose names have not often appeared in our Bulletin. In some cases this effort has failed and men who have long been identified with Institute activity have been called upon to serve again. A few have not yet been heard from but we anticipate a ready acceptance from them. The list is as follows:

Old Testament.—Herbert L. Willett.

New Testament.—F. O. Norton.

History and Church History.—R. R. Hill.

Religious Education.—C. E. Underwood.

[Continued on page 16]

THE SITUATION IN MEXICO.

By Perry J. Rice.

The situation in Mexico is kaleidoscopic. It changes so rapidly that one is unsafe in writing about it lest an entirely different condition will prevail before what is written gets into print. However, at your request I will venture. It is now more than three years since the revolution began. The country has continued to be in a state of war practically ever since that time, and in the opinion of many there is little promise of an early restoration of peace. Personally, however, I am not of that opinion. I do not look for complete cessation of hostilities for some time to come, but I do look for a somewhat speedy termination of anything like formidable revolution.

Reviewing the situation as it has appeared in recent years, one may safely say that if ever a revolution was justifiable it was justifiable in Mexico. The country was being exploited by foreigners, the masses were being kept in pitiable ignorance and debasing poverty, the few were being enriched at the expense of the many and the church was as corrupt as ever it was in history. There was no freedom, no general program for public uplift. The right of franchise was limited or denied. The people did not know their rights and were not permitted to study their own constitution. The rulers were self-appointed and defied the people to protest. We do not forget that there were some elements of good in the Diaz regime, but even these were being usurped for private and personal advantage, and the people were left to shift for themselves, to live like slaves and die like beasts.

Efforts were made to change these conditions by peaceful measures and the leaders were jailed or sent into exile. The situation became intolerable and patience ceased to be a virtue. The uprising of the masses had its justification in these conditions. Deploring war as we may, one can not contemplate the Madero revolution without a higher appreciation of the struggling peons and their patriotic leader. The easy success of Madero was a vindication of the struggle. Only culprits, conscious of the guilt, would have submitted as readily. I do not so much refer to Porfirio Diaz, whom I believe to have had elements of real greatness and a genuine patriotism, as I do to the "gang" into whose greedy and grasping hands he and his administration had fallen.

The story of the provisional government, the election of Madero to the presidency and his triumphant entrance into the capital are familiar. Suffice it to say that it was as fair an election as could have been expected, and there was promise of peace and prosperity. It need not surprise us, however, that trouble soon arose. The president had an herculean task before him. He was inexperienced, he did not have a large constituency of able men to draw from to advise him. The old regime, while it had capitulated, had not surrendered; the army was lukewarm; the people expected too much, and discontent and unrest were inevitable. Notwithstanding these difficulties Madero might have succeeded in the pacification of the country but for two facts, viz.: the army was never loyal to him, and the United States ambassador was too much under the influence of wealthy foreigners residing in Mexico City and holding concessions in various parts of the Republic to be friendly to him. His fall was directly due to the treachery of General Huerta, whose course was condoned if not heartily approved, by Henry Lane Wilson.

For a time it seemed that the cause had been completely lost and that the old regime with all its vigor and ruthlessness would be fully restored. It was not long, however, until a man appeared who had the courage to once more raise the banner of constitutional government and bear it forward. At the time of the overthrow of Madero, General Carranza was governor of the State of Sonora, and had a good following in his own state. He refused to recognize the self-styled provisional presidency of Huerta, and openly defied him. Gradually the various anti-Huerta factions have been gathered about his leadership and he is now generally recognized as the head of the Constitutionalist forces. Many Americans who know Carranza speak highly of his character and regard him as a patriot. It is certain, at least, that he has displayed great courage and ability, and there is general desire here on the border that success may attend his efforts.

Recently one division of his army under General Villa invaded the State of Chihuahua and laid siege to its capital, the City of Chihuahua. He did not succeed in capturing the city and withdrew. Leaving a part of his force in the vicinity of Chihuahua, he stealthily crept north to Juarez with about 2,000

men. Arriving at the latter place at about two o'clock on Saturday morning, November 15th, and unloading his force within the city, he immediately began firing. The federal garrison was small, and being surprised was soon overpowered and the city was surrendered. This clever coup has given the Constitutionalists a decided advantage, and it is confidently believed by many people here that the beginning of the end has been reached.

The City of Juarez, just opposite El Paso, is the gateway to all of northern Mexico, and whoever holds it controls the base of supplies for a vast region. It was on the fall of Juarez in the Madero campaign that Diaz resigned, and it seems entirely probable that with this victory of the Constitutionalists, Provisional President Huerta will be forced to yield to the pressure that is being brought to bear upon him, and resign. At least it opens the way for our government to lift the embargo on arms and ammunition, thus permitting the Constitutionalists to equip themselves for an aggressive campaign which they confidently assert will result in the complete pacification of the country in a very short time. There is reason to believe that they could justify this assertion, and, but the fact that some of the leaders, Villa, for instance, are as cruel and bloodthirsty as any of the Federals, we could wish them the full support and sympathy of the United States. Since capturing Juarez four days ago, it is reported that at least a dozen Federal officers have been summarily executed, and we rejoice to see that our government is frowning upon such mediaevalism and withholding the support which might otherwise have been granted.

The attitude of President Wilson is, it seems to me, to be commended in every way. It is regarded as idealistic and impractical by many, no doubt, but it is singularly Christian. He has ignored the importunities of the "interests" and has steadily kept his eye fixed upon the higher interests of humanity. If he succeeds, and if all will be patient he surely will succeed, his course will be a lesson to the whole world. It is prophetic of the new day of universal peace when other means than those of armed forces shall be invoked to compel justice and enforce moral sanctions in national and international affairs. With a great nation like our own playing the part of a big brother in its relation with a weaker nation, there is hope even for distracted and war-ridden Mexico.

CHAMBER OF SOCIOLOGY.

By J. L. Deming.

During the month just passed a great and good man was lost to science. In the death of Dr. Alfred Russell Wallace every branch of science lost a true and faithful servant. His latest contribution to the literature of science is his work entitled, "Social Environment and Moral Progress." In this work is to be found the ripe and finished results of long years of experience and study. At the ripe old age of ninety-one years he has placed in cold type truths which, although pessimistic in some respects, are full of practical suggestions. Every social worker in the Brotherhood might well spend a few hours each day in communion with this "Grand Old Man." His definition of morals is one which if closely followed, will aid much in the amelioration of social conditions as they exist today. Dr. Wallace says: "By morals we mean right conduct, not only in our immediate social relations, but also in our dealings with our fellow citizens and with the whole human race." With such an ideal constantly beckoning to action, the human family can not help but tend toward a higher standard which will lift all humanity up with it. He concluded with this altruistic sentiment in speaking of the present day social system: "That system must, therefore, be radically changed into one of brotherly co-operation and co-ordination for the equal good of all. To succeed we must make this principle our guide and our pole-star on all social legislation."

Another book that has but recently appeared in type is that written by Dr. F. Stuart Chapin, of Smith College, entitled "An Introduction to the Study of Social Evolution." It fills a long felt need in giving to the busy student of humanity a well written brief of the most generally accepted evidence and theory of social evolution. It presents no new and startling doctrine, but gives the reader at least an insight into something of the importance of social forces. By reading this book the study of history and social science is made more real. Familiarity with the conditions formerly existing adds new zest to our work in behalf of society. Knowing such truths as these we no longer condemn the past, but rather see that they had but a place in this social evolution of the human family

THE TREASURER'S REPORT.

Receipts.

July 11, 1912, on hand	\$ 88.58
From dues during the year	208.00
Balance	\$296.58

Expenses.

Printing and office supplies	\$ 14.65
Postage and exchange	14.60
Stenographer	17.15
Bulletin—10 issues	156.50

Total expense	\$202.90
Cash on hand July 24, 1913	93.63

Balance\$296.58

A few comments are in order on this report. The total amount of dues payable for the year was \$216. The amount actually paid in was \$208, which indicates that almost enough back dues were paid to cover the amount unpaid.

The balance carried over may look a little large at first but it is absolutely necessary if the expenses of stationery and the first few issues of the Bulletin are to be paid on time without calling upon the officers to loan money to the organization.

It is safe to say that half the stationery, postage, and stenographic expense above is expended in the collection of dues. If the members would send their dues in promptly in response to calls through the pages of the Bulletin this money could be saved and put to better use. May this not serve as a notice to all that dues for the year 1913 to 1914 are now payable? The constitution says that they are payable in advance. Regular members should pay \$2.00 and Co-operating members \$1.00 each. To date some fifteen men are paid up for the new year. Won't you, dear reader, do your share now in saving a part of this unnecessary collection expense?

The total actual receipts for the year were \$208. The total expense was \$202.90. That is running pretty close. Most of this expense goes into the Bulletin. The publication of a twelve-uage monthly for 134 men is quite expensive. If we could increase our membership to 300 we would have money for other purposes as

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CAMPBELL INSTITUTE MEMBERSHIP

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 Faris, Ellsworth, University of Iowa, Iowa City, Ia.
 Flickinger, Roy C., 1930 Orrington Ave., Evanston,
 Fortune, A. W., 624 Elsmere Park, Lexington, Ky.
 Garn, H. M., Christian University, Canton, Mo.
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- Goldner, J. H., Euclid & Streator Aves., Cleveland, O.
- Grainger, O. J., Mungeli, C. P., India.
- Grim, F. F., Albuquerque, N. M.
- Guy, H. H., General Delivery, Berkeley, Cal.
- Haile, Elster M., 2718 Congress St., Chicago, Ill.
- Henry, Edward A., University of Chicago, Chicago, Ill.
- Hill, Harry G., 52 Irvington Ave., Indianapolis, Ind.
- Hill, Roscoe R., Columbia University, New York, N. Y.
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- Holmes, Arthur, Penn. State College, State College, Pa.
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- Hopkins, Louis A., 5550 Drexel Ave., Chicago, Ill.
- Hotaling, L. R., State Line, Ind.
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- Howell, William R., Washington College, Chestertown, Md.
- Hull, William C., Clermont Drive, Pasadena, Cal.
- Hunter, Austin, 2431 Flournoy St., Chicago, Ill.
- Idleman, Finis S., 657 Eighteenth St., Des Moines, Ia.
- Jenkins, Burris A., 2812 Charlotte St., Kansas City, Mo.
- Jewett, Frank L., 2009 University Ave., Austin, Tex.
- Jones, Edgar DeWitt, 805 Front St., Bloomington, Ill.
- Jones, Silas, Eureka, Ill.
- Jordan, O. F., 831 Washington St., Evanston, Ill.
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- Loken, H. J., 2211 Union St., Berkeley, Cal.
- Lumley, Fred E., College of Missions, Indianapolis, Ind.
- McKee, John, 268 Elm St., St. Paul, Minn.
- MacLachlan, H. D. C., 7th St. Christian Church, Richmond, Va.
- Marshall, Levi, Nevada, Mo.
- Martin, Herbert, Drake University, Des Moines, Ia.
- Moffett, Frank L., 604 Cherry St., Springfield, Mo.
- Moorman, E. E., 235 N. Rural St., Indianapolis, Ind.
- Morgan, Leslie W., Wringcliffe, Priory Rd., Hornsey, N., London, Eng.

Morgan, O. T., Medford, Ore.
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 Myers, J. P., Indianapolis, Ind.
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 Parker, W. A., Pomona College, Claremont, Cal.
 Parvin, Ira L., Niagara Falls, N. Y.
 Payne, Wallace C., College of Missions, Indianapolis, Ind.
 Peckham, George A., Hiram, O.
 Philputt, Allan B., 505 N. Delaware St., Indianapolis, Ind.
 Philputt, J. M., 159 W. 81st St., New York, N. Y.
 Pike, Grant E., Lisbon, O.
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 Rice, P. J., 915 Lee St., El Paso, Tex.
 Robison, H. B., Christian University, Canton, Mo.
 Rothenburger, W. F., 4518 Franklin Ave., Cleveland, O.
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 Smith, Raymond A., 1129 Ashland Ave., Indianapolis, Ind.
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 Waite, Claire L., 204 Atkinson St., Cincinnati, O.
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 Willett, Herbert L., University of Chicago, Chicago, Ill.
 Winders, C. H., 108 S. Ritter Ave., Indianapolis, Ind.

Winn, Walter G., Box 39, Rensselaer, Ind.
 Winter, T. E., 600 Market St., Fulton, Mo.

HONORARY MEMBERS.

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 Lobingier, Chas. S., Manila, Philippine Islands.
 MacClintock, W. D., University of Chicago, Chicago, Ill.
 Powell, E. L., Louisville, Ky.

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 Henry, Judge F. A., Cleveland, O.
 Kenyon, Prof. A. M., 315 University St., Lafayette, Ind.
 Leach, Percy, R. R. 2, Box 62, Hopkins, Minn.
 Lucas, Prof. Hardin, State Normal School, Valley City, N. D.
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 Throckmorton, C. W., Chamber of Commerce, Richmond, Va.
 Wakeley, Chas. R., 6118 Ingleside Ave., Chicago, Ill.
 Webb, A. G., 1874 E. 82nd St., Cleveland, O.

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the cost per member would be very much reduced. The secretary will be glad to receive suggestions as to new members at any time. He will investigate the parties, record the names and present them for action at the next meeting. Think over your friends now and send their names in.

NEWS NOTES.

By E. A. HENRY.

In this issue appears our full membership roll as it stands at the present time. The addresses are as correct as we could make them. If yours is not right please notify the secretary at once and due change will be made at once. Several men are known to be practically on the wing and liable to settle anywhere within a few days, perhaps before this issue reaches our readers, but this is the best we can do now.

We call attention to one important addition to the list. Brother E. L. Powell, of Louisville, Ky., has accepted election to Honorary Membership in the Institute. We are confident that he will receive a hearty welcome from every old member of the organization.

Some of the changes of addresses should also be noted.

Clarence G. Baker has accepted the pastorate of the Batavia, Ill., church. He has moved his family there and will devote three days a week to church work and be at the University of Chicago the other four days. This is the church that has been supplied by the Secretary for almost five years. It is a very keen pleasure to him to see the church grow in strength until it was willing to undertake the added expense of such service as Brother Baker is giving. A visit to the church recently convinced him that the new pastorate is going to be a happy and successful one. New families are being located and identified with the church and all are determined to do something worth while.

C. G. Vernier "just rested" this summer. For several previous summers he had taught summer school but decided to really rest this year.

Cloyd Goodnight, for some time at Shelbyville, Ind., has accepted the work at Uniontown, Pa. We are sorry to see him go so far east of the center of Disciple interests but of course, the effete east needs the inspiration which our middle western men can bring it. We wish Brother Goodnight a long and prosperous work at Uniontown.

We give William C. Hull's address as Pasadena, Cal. We understand that is an address which will reach him. Just as we write he is staying in Chicago with the expectation of locating here, at least as a center for lecture work.

Judge Lobingier is not in Manila but in America at present. Manila is his home and he will soon be there again. He is in this country on leave of absence. Recently, at Washington, he had the thirty third degree of Masonry conferred upon him. He has been visiting many points and recently gave a public lecture at the University of Chicago. The men of the Hyde Park church gave him a dinner after the lecture. Some thirty or more sat down and enjoyed a most interesting story of his experiences in the Philippines. Later the whole company adjourned to a Hallowe'en party given by the young people of the church. Temporarily Judge Lobingier may be addressed at Lincoln, Neb., or Berkeley, Cal.

J. H. McCartney has gone west. Some years ago he went to California for his health. When assured that it was regained he returned to the lands of his childhood. Successful pastorates at Fort Wayne and more recently at Waynesburg, Pa., have not been able to hush the call of the Golden State. He has taken the church at Modesto, Cal. We hope he will not become so attached but that he may visit us here in the middle west occasionally.

J. P. Myers has been forced by ill health in his family to resign his work at Bellaire, Ohio. He is at present in Indianapolis but expects to locate soon.

Wallace C. Payne, our most successful Bible Chair man has left that work to take a place in the College of Missions at Indianapolis. He will be missed from his former field but will be a great addition to the work in his new field. We hope he may be seen at our meetings more frequently now. We congratulate the College of Missions upon being able to secure Brother Payne.

A. W. Place is home from Japan on leave of absence. His headquarters for the next few months will be Bowling Green, Ohio.

C. C. Rowlison has yielded to the call which has been heard by a number of our men. From the church at Iowa City he has gone to a large independent Congregational church at La Crosse, Wis. This church is in fact an independent union church in which Brother Rowlison sees a large field for usefulness.

Earle M. Todd, for some time at Jefferson St., Fort Wayne, Ind., and for the past summer at Monroe, Wis., has gone to the church at

Canton, Mo. They are building a new parsonage for him at once and express themselves as ready to go ahead with a new church building as soon as they can properly organize for it. The university is in splendid shape, thanks to several large additions to its funds and everything promises a great work for Brother Todd. We congratulate both him and the church.

W. H. Trainum has accepted the pastorate of the church at Crystal Lake, Ill. He will devote some time to full time work on the field and when the work will permit he will do some work in the University of Chicago.

Only once in a very long time now do we hear the old charge our friend the enemy used to hurl in our teeth, "The members of the Campbell Institute are not evangelistic." Yet we confess a feeling of pleasure in printing such a list as that which follows this item, pleasure that our men are so active in this field.

During October Chas. M. Sharpe was the evangelist in a very good meeting at Nevada, Mo., where our own good Levi Marshall ministers. One of the converts was a former United Brethren minister.

A. W. Fortune held a meeting at the Woodland, Ky., Church during the same month.

C. C. Morrison assisted George A. Campbell in a series of "Decision Meetings" early in the month. Another case of an Institute evangelist with an Institute pastor.

C. H. Winders, of Indianapolis, is assisting T. E. Winter at Fulton, Mo., this month. Two more good Institute men.

A. B. Philputt's great church is being led in evangelistic meetings by John E. Pounds beginning Nov. 19.

Finis Idleman, of Des Moines, is assisting F. W. Burnham at Springfield, Ill.

During September, W. C. Gibbs, of the Missouri Bible College, held a meeting for a church he is serving in Missouri and raised as pastor for a number of years. During the summer he held a meeting for a church he is serving in Missouri and raised a considerable sum of money on an old debt.

G. I. Hoover has been enjoying a great meeting in Tipton. Every home in the city was entered by the workers for the meeting. The results seem to be most excellent.

Speaking of raising money. On October 26, the Jackson Boulevard Church of Chicago, Austin Hunter, pastor, celebrated its

fortieth anniversary with the burning of an old mortgage which has incumbered their building for many years. It was a time for great rejoicing both in the church and in the city at large.

Anniversaries! Well! Beginning October 12th the Euclid Avenue Church, Cleveland, O., celebrated its seventieth anniversary. This has been a church of long and happy pastorates. The present pastor, J. H. Goldner, has been there now many years and every indication points to a record-breaking length of time for him for everything is moving onward most splendidly. Judge F. A. Henry is one of the prominent members of this church. A. G. Webb, another of our co-operating members is also a prominent layman in this church.

This leads us to speak of Judge Henry and his activity as a churchman. He is president of the Federated Church of Cleveland representing over 200 churches and 100,000 communicants, and a most aggressive leader in every good cause in his home city. Of course, we all know how ably and happily he presided over the deliberations of the great convention at Toronto.

The campaign of the Christian Century for new subscriptions in celebration of the attainment of its majority in years and means should receive the hearty co-operation of every Institute man. For thirty years the Century has fought its fight and suffered growing pains. Now it stands forth full and free to preach the best and the noblest things to us. It has set a new standard of journalism among us. May it live long and prosper in every way is the wish of us all and we will lend our help toward the realization of our wish.

Two of our members were honored with election to office in the Association of Colleges of the Disciples of Christ during the Toronto convention. Joseph A. Serena was elected secretary and H. O. Pritchard, treasurer.

Joseph A. Serena was fraternal delegate from the Disciples to the New York State Baptist Convention at Buffalo, October 21.

A. L. Ward and his church at Arcadia, Ind., report a great stimulus to the work in all departments as a result of an attendance and membership campaign in the church.

Our honored J. J. Haley is writing for the Evangelist a series of articles on the conspicuous leaders of the Disciples in days of old.

J. R. Ewers and his East End Church, Pittsburgh, are engaged in a campaign to raise \$13,500 for a new community house.

A recently published directory of the Kirksville, Mo., church, W. D. Endres, pastor, shows 119 additions during the past year. Bro. Endres is doing a great work in this important church.

A Kansas City paper writes in high commendation of a sermon by Dr. B. A. Jenkins. It says, "Such sermons as that preached by Dr. Jenkins in the Linwood Boulevard Church last night indicate trend of religious thought today. It was a plea for the church to keep in touch with the social and industrial life of the times, for a more thoroughgoing democracy and a more practical religious life."

When J. M. Philputt accepted the work at Central Church, New York City, it was with a definite understanding that he did not care to continue there permanently. He had planned to leave this autumn, but at the urgent solicitation of the church he consented to remain. We need to keep this strong man at this strategic point.

W. G. Alcorn, by consistent work has increased his prayer meeting attendance from 16 to 85 and is striving to reach an even 100.

The churches in Des Moines have formed a Disciples Social Union of which Finis Idleman was elected president. This plan has worked well in Chicago and other cities and should yield excellent results here.

Dean Sherman Kirk is introducing a real innovation. We have talked much of the problem of the rural church and its pastor; his need of good education and also of a sympathetic knowledge of the interests of his parishioners. Lecturers from the Iowa State College of Agriculture will give the Drake Divinity students a series of lectures on Agriculture, similar to the regular "short course" in the Agricultural College. We shall await the result with much interest.

H. O. Pritchard has been chosen one of the University preachers for the University of Michigan during the coming year.

Baxter Waters is president of the Ministerial Association of Kansas City and vicinity.

L. G. Batman is doing a great work in Youngstown. He has been speaking to the men in a great rubber factory and has found excellent results.

The First Congregational Church of Madison, Wis., is doing a special work to attract University students to its Sunday-school. Out of ten officers and teachers especially interested in this work, four are former Disciples. Of these, G. R. Clements is one. We

wonder how many Congregationalists there are on our Institute roll and yet we have never voted one into membership.

When last heard from, E. J. Arnot was working at the Indianapolis headquarters of the State Y. M. C. A. He expected to begin work in Michigan soon.

Hardin Lucas took an active interest in a Supreme Court election in North Dakota this fall. He prepared a splendid sketch of the career of a prominent candidate and sent it to the papers of the state. His description of the man would indicate that Bro. Lucas is a true Progressive.

Vaughan Dabney is the Andover Fellow this year. Just before the close of the last school year he was the winner of a fifty dollar public speaking prize. He is continuing his studies in Andover this year.

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Philosophy and Theology.—W. A. Parker.

Pastorate.—J. R. Ewers.

Sociology.—J. L. Deming.

Literature.—George A. Campbell.

Missions.—A. W. Taylor.

One other closely related action was the appointment of a Statistician who will make occasional reports during the year perhaps, but will present a comprehensive report at the annual meeting next summer. This work has been undertaken by our faithful Alva W. Taylor in connection with his work on the Social Service Commission. He will receive assistance as he may call for it from certain other members. We are hoping to gain considerable important information from this work.

These departments will entail considerable work and those of us who are entrusted with keeping things going are anxious to know the impressions that will be made upon various members. The secretary asks that the members generally feel free to express themselves upon the plan in general and also that they frequently write words of appreciation to the Associate Editors that they may be cheered in their labor of love for such is all Institute work.

THE NEW YEAR

"So teach us to number our days, that we may get us a heart of wisdom." Ps. 90:12.

The passing of time is a solemn fact. There is something that is seemingly relentless and cruel as we see the beauty fade from a woman's cheeks, or manhood shorn of its athletic glory.

The answer of the pagan spirit to the passing of time is the masquerade of ancient Rome or the midnight orgies of modern Chicago, on New Year's eve. The church changed New Year's day and it was for many centuries March 25. Not till 1751, did we observe again the Roman date. In part, no doubt, the day was changed to redeem it of paganism that Christians might contemplate the passing of time with a serious and reverent spirit.

Time is the great educator. Few of us are too young to look back and realize that life has been full of illusion. Each new toy has in turn gone to the scrap pile to make room for the next. Our manhood toys are having a like fate. Our past is full of sin and has the record of many a lost opportunity. Taking spiritual inventory is a sad task.

The Christian has his face to the future. Our prophets and saints have dreamed of a coming Messiah, a coming Kingdom, and an approaching Immortality lived in the Country Beyond. There is no defeat for the true follower of Christ.

Our New Year, then, should not give us only the backward look of disillusionment, remorse and regret. It should speak of higher reaches of character, nobler pursuits and a deathless interest in the great things of God's wonderful universe.

THE CHURCH AND SOCIAL PROPHYLAXIS.

By Verle W. Blair.

The two greatest concepts in the cosmos of man are "God" and "Humanity." We now meet God through Jesus Christ and the Nazarene's contact with the world is accomplished largely through His body, the Church. Social betterment in its many phases constitutes the race's richest task. Because of this when we bring together the ideas—"Church" and "Social Prophylaxis" we are dealing with "first principles."

The most of us can speak readily about the life and work of the Church but only the few can talk with equal freedom upon the protective, preservative and preventive measures pertaining to the health of the body social. This was Jesus' point of contact. It should be ours.

Two Extremes to Be Avoided.

1. We must not regard the Church as absolutely complete in itself; the repository of a revelation to which no addition can be made; with an organization and plan perfectly adequate and ideal for all time; an ecclesiastical establishment to which the world must come, ask no questions, make no criticisms but submit life, hope and talents or be damned.

2. We must not regard the Church as a mere agent of social service. We can not amuse and entertain people into Christ-likeness. The Church cannot be merely an ethical orphan asylum. It must be a home in which souls are born into the kingdom of God.

The Church must make truth, love and God incarnate not forgetting that the fitness or unfitness of men for eternal life is shown by the way they fulfill or neglect the simple humanities of life—feeding the hungry, giving drink to the thirsty, visiting the prisoner, helping the sick and, may I add, being good neighbors to the unborn.

Many social problems exist which can not be solved without Christ and the Church. An industrial incubus rests upon the body social. The unprecedented accumulation and centralization of wealth encourages bitterness between those of "Ppulence Avenue" and "Two Cent Alley." The ceaseless quest for new thrills and the passion for greater speed is demoralizing. The marriage function has lost its sanctity except with a few of us "Orthodox religionist." Prostitution, this running sore upon the social body, must

be healed. Eugenics, this new movement but which has passed from the experimental stage to be recognized as a science, is worthy of most serious attention because it is fundamental.

WHAT EUGENICS IS NOT AND WHAT IT IS.

Eugenics is not a cure-all. It does not propose the production of a uniform, single type of man. It has not for its object the production of rare genius or talent at will. It does not advocate loveless marriages. It is not void of sentiment toward the unfortunate. It is not opposed to religion. It would not reduce marriage to the level of the barnyard. It does not deny the poor the privilege of marriage and parenthood.

Positive Eugenics is the encouragement of the production of the fit while Negative Eugenics labors to prevent the breeding of the un-fit. The simplest statement of Galton's law is this: "Of a total inheritance, each parent contributes one fourth; each of four grand-parents, one sixteenth; each of eight great-grand-parents, one sixty-fourth; and ad finitum. We need biology rather than sociology, social prophylaxis rather than social therapeutics.

HEALTH IS OUR GREATEST ASSET.

There is no greater disappointment than to be unable to realize one's ambition. The inability to answer the call of life that runs in the blood is as much punishment as a keen, sensitive soul can endure. Health is the main-spring of life. However, of our 90,000,000 people, about 3,000,000 unfortunates are not *living* but merely existing, an ever increasing burden to society, more than 90% of whom are in their present condition because of preventable diseases and accidents and almost all of whom are capable of transmitting tainted protoplasm to the next generation.

Karl Pearson says "25% of England's population, the undesirable element, is producing 50% of the population." It is as bad in America. Imbeciles in proportion are reproducing faster than members of the Campbell Institute. There is a senseless sacrifice of about 1,700 persons daily in the United States alone, because of preventable conditions.

THE BASIC CAUSES OF THE MOST OF THIS ILL HEALTH, PAIN, AND LOSS ARE THE TRANSMISSABLE DISEASES.

By "transmissible," except in the case of syphilis, where the germ itself seems to pass as far as the eighth generation, I mean "a predisposition to vulnerability," that is,—that one who has any of these diseases fails to contribute a full amount of resisting power

to his offspring.

I refer especially to (1) Epilepsy. (2) Insanity and feeble-mindedness. (3) Criminality. (4) Alcoholism and other drug addictions. (5) Tuberculosis. (6) The Social Diseases. To this last I give particular attention—(1) Because of its commonness. (2) Because of the general ignorance of it. (3) Because it is more terrible in its ravages than all the others combined.

THE VENEREAL MENACE IS OUR GREATEST SCOURGE.

Its extent is startling. Prof. Bailey says, "Measles is the most prevalent disease in America, venereal infection is second." Dr. Morrow says, "Fully one eighth of all the disease and suffering comes from this source." The authorities tell us that 60 per cent to 75 per cent of all the people are infected. Several doctors of the Niagara Frontier claim much higher percentages. 80 per cent of the deaths from inflammatory diseases peculiar to women, 75 per cent of all splendid surgical operations performed upon women, more than 60 per cent of all work done by specialists in diseases of women are from this source while 50 per cent of these infected women are rendered absolutely and irremediably sterile. Syphilis is responsible for 42 per cent of all the abortions and miscarriages; 80 per cent of all children blind from birth and 30 per cent of adult blindness is from this source.

The cause lies in the abuse of each individual's second greatest instinct,—self-propagation; self-preservation alone standing before it. But back of it all is that genuinely awful word—ignorance.

The amelioration and cure is a gigantic task but one at which we all may work and get results. "Salvarsan," Dr. Erlich's arsenical preparation, "606," is to be commended but it is not an unmixed blessing for some very bad results have followed its use. The segregation and isolation of the various unfortunates during the reproductive period is a most humane and beneficent step. Asexulization is to be commended in multitudes of cases. Guarded compulsory reports would help wonderfully. Better legislation should be urged—(a) A law making it a felony for any one to infect another with venereal disease. (b) A law removing the bar of "professional secrecy" that physicians and surgeons may protect the innocent. (c) A law authorizing and providing the funds for a Federal Bureau to collect statistics to advise and to help all who might apply. (d) A law allowing the issuance of a license to marry only to those who prove themselves fit. Above all things

else let there be enlightenment. Prudery has damned millions. The place for the giving of this information is the home and the persons to do it are the parents. If they fail, then the family physician, and should he be unavailable for any reason, then the minister or some other qualified friend should be called upon.

When the home fails, the school must attempt the task through specially trained teachers, preferably the well qualified physical directors. Inasmuch as neither the home nor the school will undertake with sufficient zest to get the desired results, the church must meet the issue squarely. The church's first duty is with the parents and all who need general and not specific information. The various groups of workers give us splendid chances for this work. We also can arrange particular groups for specific information whenever conditions warrant such.

The pastoral relation offers excellent opportunities for doing this work, suiting the information to the individual approached. We can encourage reading upon the subject. The books of Sylvanus Stall and Dr. Mary Wood Allen are almost beyond criticism for the general public for which I also suggest Dr. Robinson's "Never-told Tales." To members of the Institute I suggest the writings of Dr. Robinson, Dr. Morrow, Dr. Forel and Havelock Ellis.

The best possible step to be taken, already experienced by the writer for more than a year, is to refuse to marry all who do not prove that they are fit persons for the marriage relation. Such a step means the losing of some fees but it will protect us from being particeps criminis in one of the greatest crimes of modern life,—the marriage of those who have any of these arch diseases, allowing them to procreate, thus visiting conditions of mundane hell upon the objects and most innocent victims of love.

The religion of the future will be a much bigger and broader relationship than the piety of the past. Eugenics is one of the many avenues by which we can help God help humanity. We must prove true both to innocence and to unsuspecting virtue. Health is our greatest possession and prophylaxis and is one of the greatest preventions. The stream of life must be made pure and then be kept pure. It is difficult to exaggerate the extent of venereal disease. We must help save humanity from its baser self.

CHAMBER OF PASTORAL DUTIES.

John Ray Ewers.

I believe that the largest values can be secured from our association by the maintenance of the Chamber idea. Let the pastors send in to me their suggestions and statements of their problems. We will try to find some one to consider them. I ask your co-operation in making this chamber helpful.

The book for this month, Jowett's "The Preacher, His Life and Work," Yale lectures for 1912. The masterpiece of a master. I read it at one sitting.

The problem for thoughtful consideration this month, "How Shall I Maintain Balance In My Work?"

How shall I balance reading and personal work? How shall I balance the time given to outside interests and that given to my own church? Can I be at once a student and a reformer and dare I be one without being the other? Shall I save any time for my family? How much time shall I give to reading periodicals and how much to books? How shall I be both intense and broad? How shall I balance the sermon and the pastoral call? Dare I neglect either? And finally how can I move so swiftly and serenely about my various, balanced tasks that I may be free from whining," I really haven't the time!"

Now I am minister of a comparatively small church, (500 members). I do not flatter myself that I am overly popular, but here is a typical week. Hundreds of our preachers face a similar program. Monday: 10:30, Preachers' meeting; 12:15, Hungry Club (lunch and address); 4 to 6, Social Service Union of Pittsburg; 8 to 11, Church committee meeting. Tuesday, 4 to 9, Host of the Quiz Club (paper on "Ethics of Journalism" and dinner). Wednesday, two hours in afternoon at Carnegie Library taking notes on Maeterlinck for paper; 7:30, baptism; and 8, prayer-meeting. Thursday at 2, go as one of the delegation of five ministers to call on mayor-elect, seeking to influence him to appoint good men as heads of city departments. Friday, 9:30 to 1, out with one of my men who demonstrates to a party of congressmen, in special train, his invention of automatic train control, bill for which is now pending. Saturday, free. Problem: How to balance one's time so as to meet every demand honestly to furnish enthusiasm to every one, and to never whine about being busy!

CHAMBER OF SOCIOLOGY.

J. L. Deming

The family historically has been and presumably will continue to be the heart and center of social life. Long before religion and the state existed the domestic group flourished as the germ of all modern institutions. Out of the family has grown all the societal institutions of today. Its importance to present day society can never be adequately estimated. Through the human family has come those nobler and finer instincts which tell for the betterment of society at large. There has been a constant struggle upward. Collective helpfulness has been steadily developed until we have that altruistic affection which portends an ever-widening circle of humanity within kinship. From the social standpoint the family is more fundamental than any other aspect of social life and should not be subordinated to any thing except as those things may clearly voice the higher aspirations of society. Society must as a sacred trust maintain a high type of family life for the sake of social progress. If possible we must guard against aggressions by other institutions which have grown out of the family and are now aiming to subordinate the family to their own peculiar interests.

A recent book upon the subject of the family and its importance as an institution is that which has but recently been published by Dr. Arthur James Todd of the University of Illinois. The title of the work, "The Primitive Family as an Educational Agency," is quite suggestive, but does not give one an idea of the true value of its contents. The writer of this excellent work says that the "Growing discontent with static conceptions of social progress prompted the study." It is indeed high time that educators and preachers should better acquaint themselves with primitive man and his life conditions. Both should assume the anthropological viewpoint and proceed with such a study that they may the better know the things of today. The conclusion of Prof. Todd "that the family has changed its form and function many times in the course of its age-long evolution;" hence, "the indications are that it is changing now and will continue to change in response to changes in general social needs and in the alignment of social institutions," is not pessimistic but rather optimistic and hence should not disturb. A careful reading will give all a broader outlook and a healthier hold on society.

CHAMBER OF HISTORY.

Roscoe R. Hill

The disturbances in Mexico, the visit of ex-President Roosevelt to South America and the proximity of the opening of the Panama Canal cause students of history to give attention to Latin-American affairs. Among the many books which are appearing the volume by Senor F. Garcia Calderon entitled, "Latin America: Its Rise and Progress" (Scribners), presents the best interpretation of the life, the thought, the history and the problems of our southern neighbors.

The author analyses the racial characteristics, portrays the struggle for independence and sets forth the progress achieved, despite the political anarchy which has held too great sway. The intellectual development is fully presented and the Latin-American spirit is carefully analysed. Among the possible perils to the integrity of the Republics, those resulting from the ambitions of Germany, the United States and Japan are treated. The problems of unity, of race, of politics and of economics are the things of momentous interest to every Latin-American state. On these subjects the author indicates the failures of the past and makes valuable suggestions for the future. While the volume is an ardent thesis for the future greatness of Latin America, it is still an admirable study of the Latin-American people and their environment.

THE MINISTER AND HIS READING.

By O. F. JORDAN.

What shall we read? The minister has a set of interests that goes with his profession. How far is he to stray beyond these boundaries? How many new books shall we read and how many of the old? These questions are important for every minister that aspires to have an independent mental life.

There are two ideals that have been held to in the past. One is that of specialization. The minister may also be a specialist. One man may give his life to English literature as his avocation. Another may master new testament criticism. Another may be a socialologist or a philosopher. On the other hand, there is the desire of some ministers to know something of everything. It is this latter kind of knowledge that is most esteemed by the church. Every doctor is complimented to find the minister intelligent about the problems of the physician. Every teacher is glad

to find a minister who knows pedagogy. The jack-of-all-trades in the intellectual work-shop has therefore a certain kind of power and his sermons will be adorned with illustrations from a wide field of interests. On the other hand, this man will never know enough about any one subject to leave any literary remains and he will be found out at last as only a superficial workman.

It may be the habit of mind of the writer to straddle dilemmas and undertake to ride two horses, but it has seemed to him that the minister must pursue both ideals. The reading of several good journals and a few books each year can keep a man abreast the leading achievements of the world. Especially is this true of reading weeklies like the Literary Digest and the Outlook. This may be done and still leave a great deal of room for the cultivation of some specialty.

We shall be chiefly concerned then, in answering the question, what shall we read, by the discussion of the various fields of human knowledge with reference to their contribution to the intellectual life of the minister.

The old time minister cultivated history. Lord's Beacon Lights is a familiar example of the use of history in popular lectures and the possible use of it in preaching. History is now being interpreted in new and human ways. History is no longer the story of the doings of monarchs and the record of battles. History is studied to yield a social result. We undertake to profit by the successes and failures of the past. There is for each intelligent historian a philosophy of history, an organizing point of view. The writers of Samuel and Kings interpreted history from a religious point of view. A little volume full of light stands upon my shelves which interprets history from the point of view of missions and makes the work of Christian missions the final influence that is to complete the world's development. Specialization in history gives us a working acquaintance with those forces that have made or marred the human race. All history is capable of a religious interpretation. Especially is church history an interesting and fruitful specialty. Our doctrinal controversies, our divisions and heresies, our problems of government, our efforts at union, all reproduce past tendencies with slight modern variation. The prophet today will be instructed by the great men of the past.

How strange it is that so few ministers have cultivated the study of biography. It would seem the most natural thing in the world

to turn to the biographies of the great preachers and reformers if we would be instructed in our work. A recent life of Henry Ward Beecher is full of light for every minister. The life of Phillips Brooks is now in every public library. In this work, Allen has given us a glimpse into a wonderfully fruitful life. The life of Luther, by Koestlin, makes the great reformer live again and puts red blood into every preacher's veins who reads it. It is surprising how few preachers among us have read Richardson's memoirs of Alexander Campbell. If this is not to rank among the great biographies, its facts are of the deepest importance to every Disciple minister.

There is no more favorite study among ministers nowadays than sociology, as is evidenced by the books displayed at our conventions and found on the shelves of our ministers. Religion itself may be regarded as a social phenomena and certainly the man who directs a social organization, the church, ought to know how men work in crowds. There is also the new vision of the social program of our church. New demands are being made on organized Christianity, some of which may be extravagant and unreasonable and others a part of the advancement of the kingdom of God. The sociologist of the schools is now concerned about social origins. He is making investigations of the religious practices of the people of central Australia or the life of the people in central Africa. There is also the practical sociologist who is collecting statistics of labor, housing, sanitation, and other urgent human questions. It is doubtless the latter kind of social study that is most fruitful for the minister. There is needed in every city men who have social vision to give the community leadership in better things. In many of the smaller communities, there will be no leadership except that of the minister. There are so many ways in which the man of social vision may find new points of contact with the community. The whole point of view of modern social study means to the minister a more vital relation with every force for good in his community life. Rauschenbusch's "Christianity and the Social Crisis" and "Christianizing the Social Order" ought to make a new man of any minister.

There has been among our ministers a remarkable growth of interest in philosophy in recent years. There is in the country, as a whole, a larger amount of men engaged in the study of philosophical literature.

When the writer first studied philosophy in college, it was in a short course that hitched up certain doctrines to certain individuals and made the whole subject appear utterly dry and useless. On top of this experience we were told by our science teacher that philosophy was being superseded by science and was a useless survival. How untrue all this was, we were to learn from later experience in the ministry. Even a city missionary needs philosophy in his work nowadays. The Bohemians are all readers of philosophy and their servant girls have read Haeckel. To begin the study of philosophy the young minister who has had little or no training in his college, should begin with those philosophers who have least love for technical terms. James, our late American philosopher, is the best suited for our purpose. He has been described as the psychologist who writes like a novelist. He leaves behind him a dead terminology and talks humanly all the time. He represents a very important philosophical tendency of our time, pragmatism. The preacher will find Royce, the idealist, always full of interest. It is the idealist who has given most comfort to the preachers of religion, and Royce and Eucken have been particular favorites of recent years. Bergson's Creative Evolution has also been much in vogue. It is an answer to a materialistic science of Huxley and Darwin who naively assumed many things which lie deep underneath all scientific thought.

The study of comparative religion is also an exercise of great profit to the preacher. It not only furnishes him with insight into the task of modern missions, but it helps him to understand and appreciate his own religion. No one knows English until he studies Latin and perhaps German. Comparative grammar makes English grammar plain, and comparative religion makes clear the values of the other great world religions and the basis for any claim that Christianity is to be the world religion. The sacred scriptures of the other religions are now translated into English and form a great body of interesting literature. Moore's "History of Religions" is the last word in this field.

The greatest book for the minister to study and read is the Bible. It is the Bible which gives authority to the word we preach. There is in the English Bible, literary style, historical interpretation, and the deep foundations of our holy faith. Most of us realize that there was not time in the seminary for all the Bible study we would like. Stevens' Biblical Theology might

be a guide for the study of the New Testament for a winter. The reading of expositor's Bible in that portion which is well written will help us to see the possibilities of expository preaching which is such a power in Great Britain and which is so little known in this country. All preachers consult the Bible at times for texts. There are many preachers, however, who do not read the Bible independently of the thought of next Sunday's sermon or Sunday-school class. There are great books about the Bible which we never digested in the seminary that ought to be read again. Such books as Robertson Smith's *Religion of the Semites* never grow old.

Books on pastoral theology and church methods ought to be a part of the vacation reading every summer when the minister is dreaming out his new program. Several summers the writer has re-read Washington Gladden's *Pastoral Theology* and also Stelzle's *Church Advertising*. Jowett has recently given us a new book, "*The Preacher, his Life and Work*," which combines admirably the religious spirit of the gifted author with suggestions of the most practical sort. The study of church methods is a continually stimulating exercise. It is high time that we had a new book after the order of Mead's *Methods in Church Work*, gathered from the actual facts of the present life of the church.

How far shall the minister buy and read new books? So far, we have talked most of books rather well-known and somewhat old. Shailer Mathews once said that there were not twelve new books a year that the preacher needed to read and these the poorest man could afford to buy. We are continually mis-led in our book purchases. There is a flood of badly organized religious literature pouring off the presses which is scarcely worth the time of reading nor the money to purchase. A book will not be worth more than its author and it is seldom that it is worth while for the minister with his small book-allowance to buy books save from the pens of our best known writers. Gunsaulus has recently given us, "*The Higher Ministries of English Poetry*." Jowett is giving us some most helpful books of sermons. Hugh Black is writing good books. On the other side of the water there are also a few great names whose work it is well to follow. Some of the best of these modern books are passing rapidly into the fifty-cent editions. A nominal sum of money will now give the foundation of a good theological library.

NEWS NOTES.

By E. A. Henry.

Since going to press with the last issue one more acceptance of membership in the Institute has been received. Add the name of Tom Dean, Jacksonville, Texas, to the Associate list. The delay in this case is due to the secretary who sent the notice of election to Jacksonville, Fla., where it rested for some weeks and was finally returned. We beg Mr. Dean's pardon and assure him of a hearty welcome into our circle. He is a student and friend of Ellsworth Faris.

Frederick F. Grim, for a number of years secretary of The New Mexico-West Texas Christian Missionary Society, has accepted the position of Assistant Principal of Beckley Institute and pastor of the church at Beckley, W. Va. The Institute is one of the mountain schools of the C. W. B. M.

Raymond A. Smith, formerly of Indianapolis, is the Principal of this school. Change his address in the recent printed list if you wish to keep it up to date.

V. W. Blair, long of North Tonawanda, N. Y., has moved to Eureka, to become pastor of the church there. He began his new work on the 10th. The secretary happened to meet a Eureka man a week ago and found him already delighted with the opening of Brother Blair's work.

G. I. Hoover has resigned the pastorate of the Tipton, Ind., church in order to become secretary of the Eastern District of Indiana. The church will miss him but the new work will afford him a yet larger field of activity for his splendid abilities. We wonder if he is now entitled to be addressed as "Bishop Hoover."

The evangelistic meeting in A. B. Philputt's church, John E. Pounds preaching, has closed with seventy additions.

The Tipton, Ind., meeting of O. E. Hamilton closes with 229 accessions. It seems a pity to have Pastor Hoover leave just at the close of such a campaign.

W. Garnet Alcorn reports that the church attendance campaign netted a 99 per cent gain in attendance at his prayer-meetings. An evangelistic meeting following brought ten accessions into the church.

Baxter Waters held a meeting at Shelbina, Mo., which resulted in forty-five accessions.

The meeting in the Fulton, Mo., church, T. E. Winter pastor,

and C. H. Winders, evangelist, closed with forty-five additions and was a splendid meeting in every way.

A. L. Ward closed a meeting in the Lebanon, Ind., church on Nov. 21. The evangelistic singer assisting was A. A. Bailey. The meeting resulted in fifty-seven accessions. This meeting was also a follow-up of a church attendance campaign which got the men of the church interested and prepared them to work.

P. J. Rice has a meeting under way in his church at El Paso, Texas, with Hugh McLellan preaching. Evidently the Mexican embargo does not interfere with church activity down there.

Claire L. Waite pushed the church attendance campaign with vigor with the result of a one-third increase in both morning and evening congregations. He is following this up with an evangelistic meeting in which he does his own preaching.

Rain tried its best to put an end to a splendid meeting at Winfield, Kans., where Pastor Gentry presides, but failed. The Sunday-school has passed the 400 mark and splendid additions are being won for the church.

Milo Atkinson is not engaged in a meeting at McLeMore Ave., Memphis, but his personality just brings things. Since September 1, when he took this work there have been seventeen additions and the present building is being so crowded that new quarters for the Bible School must be provided at once. This is one of our strongest southern churches.

E. S. Ames is also winning many new members without evangelistic effort. During November he preached a series of sermons on the great modern philosophers, Locke, Kant, Hegel, Schopenhauer, and Comte. During the six weeks ending Dec. 1, he received thirty-five additions to the church. We think it safe to dare any other man to try to win converts with sermons on such topics. On Dec. 14, he preached on "The Church As a Home," and at the close twenty-five of these thirty-five were present and came forward to receive a welcome and be introduced to the congregation. It was a beautiful service in every way. Additions continue to come every Sunday.

We are pleased to notice the beginning of a series of articles by our revered J. J. Haley in *The Evangelist*. He is treating the early leaders of our movement.

L. G. Batman of Youngstown, Ohio, has been elected president of the Mahoning Valley Sunday-school Association.

Dr. Herbert Martin of Drake University was the preacher at Liberty, Mo., on November 2 and 9, while Pastor Frank was visiting southern conventions in the interests of the Atlanta convention.

H. B. Robinson writes very enthusiastically of the opening of the labors of Earl Todd at Canton, Mo. In the first four weeks there were twenty-four accessions. The whole community is feeling the influence of Pastor Todd's splendid personality.

Christian University shows an enrollment 50 per cent larger than for the same time last year. Brother Robison and Brother Garn are enthusiastic over the future of the University.

We all rejoice to learn that Burris A. Jenkins is now walking without his cane and showing general physical improvement. The secretary has a sister teaching in Kansas City who was fortunate enough to be invited to take dinner with Pastor Jenkins. She adds her testimony to others in praise, of both the man and his work.

Dr. Lumley recently delivered a series of lectures on Social Christianity in the East St. Louis church. The same worthy scholar was a speaker at the Gary, Ind., state convention of the Indiana Conference of Charities and Corrections.

The Evanston, Ill., church reduced its debt by a thousand dollars this year and eclipsed all other years in budget money.

Joseph A. Serena was one of the principal speakers at the New York State Teachers' Association meeting held in Syracuse, November 24-26.

W. G. Winn recently completed the remodeling of the church at Rensselaer, Ind. Dr. I. N. McCach dedicated the new plant.

First Church, Bloomington, Ill., Edgar DeWitt Jones, pastor, is overflowing. The Sunday-school has reached the capacity of its quarters and something will have to be done soon if its future growth is not to be wholly prevented.

Dr. W. E. Garrison, president of the Claremont School for Boys has been secured as superintendent of religious education in the Claremont church. With a Sunday-school averaging close to 600 per week in attendance and a church booming in every way, he ought to find enough to do. We shall look for splendid reports in the near future.

Dr. H. H. Guy of the Pacific Theological Seminary at Berkeley, Cal., writes of the splendid growth of H. J. Loken's church as follows, "I am sure that you will be interested to know that the Berkeley church is making remarkable progress. The membership

is increasing steadily and unity prevails. Mr. Loken is preaching sermons that strike bottom. In the city of Berkeley he has an enviable position, with few equals for broad scholarly presentation of the truth of Christianity."

We have all been much interested in the series of articles in the Christian Century by men who have left the Disciples and Brother Morrison's open letter to another who is contemplating the step. If any C. I. man has missed these letters he should look up the Century of December 11. For that matter, he cannot afford to miss a single number of this splendid paper.

W. A. Parker of Pomona College recently broke a wrist. He will assume charge of the philosophy chamber in the Bulletin after the first of the year when his recovery will be complete.

A letter from a Disciple layman who is a member of a Congregational church in Wisconsin says that there is some feeling among certain Congregationalists regarding the way in which all the best Congregational pulpits in the state are being filled by Disciples as fast as they become vacant.

William Woods College Bulletin is a visitor to the secretary's desk since J. L. Garvin has been down there. A recent number announces a \$4,000 Thanksgiving gift by Mrs. E. L. Edwards. Mr. Garvin preached the Thanksgiving union sermon.

L. P. Schooling sends in his dues with a short note stating that he is keeping very busy but adds, "Those Bulletins come to me like letters from home." We have written in an effort to find out just what he finds to keep busy at way up there in Standard, Alberta, Canada. We supposed it was all frozen in up there now.

C. J. Armstrong writes, "Quite busy these days. Two sermons on Sundays, Sunday-school class studying 'Studies In the Gospel of the Kingdom;' Tuesday evening lectures on Industrial Problems, fight in city administration, helping out Lake Superior Mission, interested in housing, saloon and dance hall investigations, and attending the usual duties of a pastor. Never was happier in my work."

O. F. Jordan, our editor, has resigned his position as secretary of the Chicago Christian Missionary Society after a service of over five years, the resignation to take effect April 1. He plans to disconnect himself from other outside responsibilities and give the Evanston church all his time henceforth.

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GIVING THE GOSPEL A CHANCE TO BE EFFICIENT.

By H. B. ROBISON.

Give the gospel a chance; it seldom gets a clear field. Give it a chance, and it will do all that has ever been expected of it; it is the power of God unto salvation. After all, the mission of the men of the Institute is simply to give the gospel a chance. It usually costs something to give it a chance; therefore, manly men are needed to do it.

Callao is a little town of half a dozen hundred inhabitants, located in northeast Missouri in the midst of a rich agricultural community. It boasts of its high school and four churches; however, it has occurred to a few of the supporters of these public enterprises that it would be more economical to have the same number of churches as schools, and one school is enough.

The Baptist, the Methodist, and the Presbyterian ministers live in Callao, but the minister of the Christian Church is non-resident. In January, 1913, the Christian Church arranged for its minister to conduct its annual protracted meeting in August. In July that meeting grew into a union meeting to begin in August under the direction of an evangelist and singer both of whom were members of the Presbyterian Church. A good tent seating a thousand people in comfort and a good large choir secured an excellent audience to begin with. Everybody was happy. The four ministers sat on the same bench, and it pleased the people to see it. Somebody had been working hard all the year to give the gospel a chance. Alas, the third sermon started trouble. The evangelist abused some church doctrine, and some would not come any more—but they did. All the first week was filled with omens of dire disaster; the evangelist was frequently slighting some one's pastor or showing favors to members of other communions: but the four ministers still sat on the same bench together and publicly exhorted the members of the churches to do the same thing mentally. The second week gathered in the usual sixty or seventy additions, the tent could not hold all the people

and everybody was rejoicing. After all, the union meeting was a good thing. The church members were satisfied, the expenses were paid. In the minds of the ministers, however, the meeting had scarcely started. There was one more week of the meeting, and the dozen business men of the town and community who set the fashion, created the ideals for the young men and controlled the popular thinking were as non-church and un-Christian as ever. They had been gracious patrons of the meeting and were just as ready to continue to be the great men of the town and lead the young people in bad habits as ever. Here the interest began. The evangelist began sharp shooting, the big men began to seek cover. Some professed Christ, others tried to stay away, but their leadership was at stake in such a way that they could not ignore the meeting. This was a new experience to them. They could not ignore the meeting and maintain their prestige. So other tactics were employed. One of the men went to a fellow business man who was a member of a church and said to him, "That preacher is slandering the town, it is time he was moving on. That kind of preaching would not convert me in forty years." "Well," said the church member business man, "you have been hearing the other kind about forty years and it has not converted you. What kind will convert you?" The man turned on his heel and left without another word. Then came the tug of war. The churches would be put to the test. Would they betray the gospel and destroy its efficiency? If the member of one church would dare to talk to him that way he would cut off his support and influence from that church and give it all to those people who would be glad to defend his course in life in return for his good will and support. Accordingly he went to members of other churches with a similar mission and, to his amazement, received a similar response. It was a sad day for him. The members of all the churches had come to look at the situation in the same way, and were bold enough to frankly speak out. There was no longer green pasturing for immoral leaders on the unoccupied space between the churches. The church members had actually gotten together, and their union of purpose gave the gospel a chance at the chief men of the town, and the most of them entered the kingdom, and the others changed their ways; so that the kingdom

has come to the public life of Callao in a remarkable degree. Such a result is great to see. The preachers said not a word, the members looked on with great satisfaction, and wondered at the unsuspected power of the gospel, and admired the quiet self-restraint of the preachers. Callao was on the way to being christianized. A new ideal had been presented clearly to the public mind. Some began to realize that the church has but little to do with sending people to heaven when they die; its business is to save them while living here and build the kingdom in them on earth, then they will be ready for heaven.

Perhaps it will not spoil the story to say that the Christian Church received the lion's share of the additions, fifty-five in number. The Presbyterian and the Methodist ministers baptized in the tent from the same glass of water and the audience adjourned to the edge of the town where in the presence of twelve hundred people the Baptist and the Christian ministers baptized in the same pond, the Christian minister baptizing three couples two at the time.

Two weeks later the new members were treated to a union reception which overflowed the largest church building in town. Again the preachers were together on the same platform, and refreshments were abundant; and many of the members said, "Why can't we stay together this way all the time." The next day a minister and an elder sat at the Lord's table and the Methodist minister returned thanks for the loaf and the Baptist minister returned thanks for the cup. Union social meetings were announced for three or four times a year. When Presbyterian families entertain the preacher of another church on his monthly visits others wonder what has happened. It causes a new and good kind of feeling.

It is glorious to see the gospel have a chance thus far. A new vision has dawned in the minds of many, and the struggle has begun in the church to do its full duty toward the educational, social, and civic regeneration of the life of the community; and some faith is being created in the possibility of Christian union. I think the basis for all this is a change from the non-Christian, legalistic, ceremonial, magical works system of salvation to the Christian, vitalistic, faith system of salvation in the minds of the members of the churches. The idea of the annual meeting is changing into the idea of a continued meeting.

NEGRO EMOTIONALISM IN RELIGION.

BY ELLSWORTH FARIS.

It is the current belief that the Negro, being a "primitive" individual, naturally and normally expresses his religious feelings in much more pronounced emotional reactions than members of the white race. The fact is attributed to the differences due to heredity. This is the assumption of Davenport's book on "Primitive Traits In Religious Revivals," and in general is almost universally held. Without entering into the question of a hereditary folk psychology, I wish to offer some reasons why this particular phenomenon, in so far as it is true that the negro is emotional in religion, can be ascribed to the social milieu and not to the matter of race at all.

The wildly exciting scenes at Negro revival meetings have been well described many times. There is a minimum of thought in the sermon, sometimes none at all. The music is weird, haunting, consisting often of a mere chant, the bodies of the whole congregation move in a rhythm with quickening cadence, till a crisis comes when some of the number are "smitten dead before the Lord" and fall in a cataleptic trance. Similar observations have repeatedly been made and there is no doubt of the authenticity of the accounts nor, indeed, of the similarity to certain of the war dances, hunting ceremonials, and love dances of present-day "nature peoples." But it is probably not at all true that these things are a result of any transmitted tendency in the blood. It is doubtful whether the Negro is any more "naturally emotional" in his religion than the white man.

In the first place, every account of the emotional extravagances of the Negro worshippers can be matched by one equally remarkable on the part of their white neighbors. It is only necessary to refer to the Cane Ridge revivals with the "barking exercises" and other strange hypnotic phenomena. "Shouting" among the white people during "protracted meetings" persisted in the South till very recent years. Thirty years ago it was not uncommon among the Methodists in the rural South to appoint "holding committees," not for financial purposes, but to hold the "shouters" that they might not injure themselves in their ecstasies.

Now the source of the Negro's religion was his white mas-

ter's church. Indeed, for twenty years after the war, negroes were often admitted into membership in white churches and the absolute segregation of the present day is a matter of the last fifteen or twenty years. It is from the white people that the negro received the form of his religion and it is not probable that any Negro congregation has surpassed some of the white ones in wild emotionalism.

In confirmation of this, it is noteworthy that among the Christian churches, as we call them at the South, there was an almost different form. Methodists and Baptists might "shout," but "Christians only," white or black, did not do it. The others were ready with the accusation that the "Christians" or "Campbellites" did not have "heartfelt religion," but the fact remains that the few churches of ours that were formed among the blacks were quite on the intellectual and didactic lines of the early preaching of the fathers. This would indicate that the pattern was more important than any inherited tendency to emotionalism.

Moreover, there is a great and radical change now taking place in the religion of the Negro. There is no doubt that it is far less emotional, especially in the towns, than it was even twenty years ago. W. Baird Craig was greatly disappointed, when he went to hear some of the real plaintive music in a congregation of blacks, to have the choir rise and sing "The Heavens are Telling." He was pained with the thought that they were servile in their imitation, but it probably represents the continued operation of the desire to be like the larger and superior social group.

But not only did the American Negroes get their form of religious worship from their white neighbors and are modifying it in accordance with the changed practices of the whites, but the facts I observed during the early years after I organized the church at Bolengi, are also quite in line with the conclusions here expressed. It was the African experience that first suggested a criticism of the popular notion.

Within the last ten years, within a radius of thirty miles of Bolengi, three very different religious types have existed, the early Bolengi church, the present Bolengi church, and the Catholic Church at the Trappist mission some ten miles away.

For nearly a year after the founding of the Bolengi church,

there was only one man who could preach to them. Dr. Dye did not arrive till nearly a year after the organization of the church and the other men did not understand the language sufficiently well to be able to preach. I went straight from Dr. Harper's class room to Bolengi and found myself greatly influenced by his position. I had had conferences with him on the subject of the aim of the missionary and a rational method. The result was that a simple didactic gospel was sought, and an absolute freedom from legalism was attempted. My early training led me to emphasize the text of the Bible and the unclothed and illiterate were taught long chapters of it, as well as a catechism in which the essentials were set out in scripture language. There were no church laws. There was not even a law against slavery, the feeling being that Christianity would soon destroy the institution. Brother Valentine of the Trappist mission used to make frequent visits and remained all day to talk about the grammar of the native language.

As a result of this, the early church was composed of theologians in a large degree. I have never seen a congregation less emotional. They would meet the Catholic young men in the villages but, if the question came up, it was the occasion for an orderly, if earnest, debate. The interest was wholehearted and the membership supported one-tenth of their number by their weekly offerings with no law or rule in any sense. It was a free will matter if any such thing ever was. There was not even a list of contributors of any pledging. No one ever "came forward" during the meeting for membership, but interested persons sought the missionary during the week at his study.

Thus was kindled a fire that has swept the district and is still making wonderful progress, but the point is that there was no emotionalism as we know it among the American Negro churches. They followed the pattern set for them.

The earnest, good men who have had charge at Bolengi for the past eight years had a very different viewpoint. I would not, in any way, criticize them, but it would be easy to prove and they would be glad to admit that they have not taken their inspiration from Chicago. Two things perhaps have been uppermost in their thinking: the existence of a "papal menace,"

and the certainty that there is a "law" of pardon and also laws of Christian living.

The point in the illustration is that the form of the native religion has been moulded in conformity with this ideal. There is little more of emotionalism but the old ideals have been replaced by others, in the direction of legalism. No Christian may drink the native cider, no Christian may smoke a single whiff of a pipe without excommunication, unless of course he is willing to confess his sin and promise to turn again to the Lord. Timothy Iso was threatened with excommunication because some of the native women put some native medicine on him while he was ill of pneumonia. Native medicine in any form is taboo to the Christian.

The danger of this sort of thing is, of course, that the new religion will mean to them another set of taboos, and in the incident reported in S. J. Corey's book "Among African Tribes" a striking illustration of this is seen. He records how the wife of the most powerful evangelist and herself a woman of irreproachable character, living a blameless life had been kept from the communion for over a year for the offence of wearing long hair! The poor woman had been going to every service of the church for that time but was denied fellowship till she should consent to shear her hair short.

Mr. Corey also records a good, head-breaking battle between Catholic and Protestant Christians in which they proceeded to belabor each other with clubs for the glory of God. Our missionaries may or may not be doing the wisest thing and we who stay at home have no right to be harsh in our criticism, even if they are sometimes wrong. I am only trying to show how plastic the African is and how complete a difference in the form of his religion results from a change of teachers.

The third form of Christianity in the Bolengi district is Catholicism. And if Protestantism is in danger of degenerating into merely a different system of taboos, Catholicism is liable to be little more than a different set of fetiches. Every Catholic native has around his neck a bit of the sacred robe of the Mother of God and this charm will protect him from evil and bring him good luck in all his undertakings, above all enabling him to lick the Protestants. In the Catholic vil-

lages a form of religion is seen that reminds one strongly of the religion of rural Belgium or Portugal.

Woods Hutchinson somewhere remarks that we are all about the same age—somewhere near twelve million years. We can call the African “primitive man” if we wish, but this will not make it true. Civilization he has not and culture he has not, but the part played by social stimulation and social heredity has often been assigned to race inheritance. There may be such a thing as inherited race characters, I am not prepared to deny it, but I have found as great differences between individual Africans both in America and Africa as any claimed to exist between the black race and the white.

CHAMBER OF HISTORY.

By ROSCOE R. HILL.

The twenty-ninth annual meeting of the American Historical Association was held in Charleston and Columbia, South Carolina, December 29 to 31, 1913. Here amidst surroundings suggestive of many memorable historic events, the assembled members of the historical guild renewed acquaintances and made new ones, and listened to the presentation of numerous papers prepared for the occasion.

Interesting conferences were held, dealing with such subjects as: the social and industrial aspects of Modern History; American religious history; relations of the United States and Mexico; colonial commerce; and military history. These indicate some of the phases of historical study which are receiving emphasis at the present time.

Among the papers read two deserve special mention. One was that of Professor C. M. Andrews, of Yale University, on the subject of “Colonial Commerce.” In the paper he presented the view that colonial history should not be studied as the beginnings of the independent United States, but rather as the natural development of the English oversea dominions, without any conscious effort of doing more than to solve the immediate problems of government, commerce and social life. The other was that of Professor C. B. Coleman, of Butler College, a member of the Institute, entitled, “Some Salient Features of American Christianity,” in which he set forth some

of the important phases of the development of Christianity in our country.

The greatest contribution to the meeting was the presidential address by Professor Wm. A. Dunning, of Columbia University, the recognized authority on the history of the Reconstruction period. He had for his theme, "Truth in History." Having pointed out the fact that historical students are, either consciously or unconsciously, endeavoring to achieve a "reconstruction of history" on the basis of newly discovered facts, he asks, "Why do the achievements of historical research, in bringing to light the truth about the individual events of the past, change so slightly the broad picture?" In reply, he merely suggests, "that the course of human history is determined no more by what is true than by what men believe to be true; and therefore that he who brings to light a past occurrence of which he is the first to have knowledge is likely to be dealing with what is no real part of history." After a brilliant discussion of his theme, he concludes, "It behooves the historian to be modest in his rejoicings over the discoveries that have reversed so many long-cherished beliefs. He must keep in mind that the reversal cannot be made retroactive, so as to affect the thoughts and deeds of the generations who know not the reality. He must remember, in short, that for very, very much history there is more importance in the ancient error than in the new-found truth."

CHAMBER OF PASTORAL DUTIES.

BY JOHN ROY EWEERS.

"Yes, he is a good man," said Hugh Price Hughes, of one of his deacons, "but he would never make you think of Jesus Christ." Could any of your deacons say that of you as pastor? We need hardly add anything more this month—there is enough food for thought for one full meal.

Book for the month, "Principles of Jesus," by Robert E. Speer.

I have chosen this book because I know of one man who regards Robert E. Speer as the best interpreter of Christ of any man on earth. I do not mean alone intellectually, but,

to this man, Speer seems to be, in his life, the kind of a man Jesus would be here and now. That is a wonderful tribute to this man. But Speer is so strong and so refined, so devotional and so conquering, so broad and so intense, so scholarly and so democratic, he looks upon men so kindly and upon sin so scornfully—that he makes you think of Jesus Christ. Once in my student days I heard him at Northfield, Mass., speak to us on the theme, “Remember Jesus Christ.” It was a great hour.

There is nothing good that a pastor should not be to his people. He should be saint (few ever aim at saintship), scholar, priest, orator, reformer and last but not least he should be friend. One of our greatest ministers said to me once, “I consider it quite right to win people to myself in order to win them to Christ.” He consecrated his genius for friendship. Happy the preacher and the congregation where this is the rule.

“Billy” Sunday is in Pittsburgh; 40,000 men tried to hear him Sunday afternoon; 20,000 did hear him; 800 went forward. I am working with him because he can reach the men I can’t. Again I like his red-blood and enthusiasm. Nothing tires me as much as a molly-coddle. I hate the soft stuff. Sunday hits sin with the hammer of Thor. The whiskey interests are scared. That is a good sign. His theology may be mediæval but his mighty onslaught on sin satisfies the modern man. He comes the nearest to being a “Forty parson power” of anything I have seen lately. The average pastor (outside our group) is only half awake. From “Billy” we can learn the value of red-hot enthusiasm, of organization, of coöperation, of certain conviction, of fighting-spirit, of doing things on a big scale but most of all enthusiasm. People like to be inspired. Men like a fight. Men like “Billy.”

CHAMBER OF RELIGIOUS EDUCATION.

Psychological Principles of Education.*

BY CHARLES E. UNDERWOOD.

The above heading is the title of a well known book written in 1906 by Herman Harrell Horne, Ph.D. It is well worth rereading. In the author’s own language the purpose is stated

as follows:

"The author has attempted to be the middle man between the psychologist and the teacher, taking the theoretical descriptions of pure psychology and transforming them into educational principles for the teacher. The psychologist as such cannot be asked for practical applications, nor must the teacher be burdened with technical and unapplied psychology. The book will satisfy neither readers of pure psychology nor lovers of teaching devices; it seeks to satisfy teachers who love the principles of their art."

The framework of the book and the method of treatment the author well states as follows:

"In Part 1, we get our bearings in the field of the science of education. The remainder of the book sketches such a science from the standpoint of psychology. Its parts are suggested by the nature of man, the subject of education. Psychologically viewed man is body and soul. The phases of the soul's life, according to distinctions wrought now into common usage and adopted here for this reason, are knowledge, feeling, and will. At the same time psychology finds in the soul no religious section, just because the whole soul is conscious of its relation to deity. In view of the nature of man, complete education, psychologically viewed, is therefore physical, intellectual, emotional, moral, and spiritual. These give the divisions of the book."

The principles of religious education Dr. Horen states as follows: "All truth is really God's truth." "All beauty is

*The Psychological Principles of Education, By Herman Harrell Horne, Ph.D., the Macmillan Company, 1907.
really a manifestation of the perfection of God." "All goodness is the goodness of God." "Just as religious education is the inclusive culmination of intellectual emotional, and volitional education, so we think of God definitively as the self-conscious unity of truth, beauty, and goodness." "Man's religion is his thought about God, his feeling toward God, and his conduct in relation toward God." "All education is ultimately religious in character, that is, the ultimate object which it seeks, and with which it deals is God." "All religion should be educational in character." "The great abiding aim of religious education is the normal development of the re-

ligious nature." "Since God is our chosen haven and the infinite stream of time is the path of our voyage, religious education can never end."

The author follows the outline of general principles with chapters on 'The Development and Training of the Religious Nature,' "Religious Education in the Home," "Religious Education in the Public School," "Religious Education in the Church," and "The Text Book of Religious Education." Near the close of his concluding summary Dr. Horne has given the following concise statement:

"Intellectual education develops man's capacity to know the truth, that he should pursue it. Emotional education develops man's capacity to feel the beautiful, that he should love it. Moral education develops man's capacity to will the good, that he should desire it. Religious education develops man's capacity to sense the divine, that he should rest in it."

TREASURER'S NOTICE.

About 20 per cent of the members have paid their dues for the present year. One week from the date of mailing this issue of the Bulletin the Treasurer will begin mailing bills. All who have not yet paid and wish to save the Institute the cost of billing should mail their dues at once to the Treasurer, whose name and address appears on the front cover of this Bulletin.

NEWS NOTES.

By E. A. Henry.

Central Church, Des Moines, Finis Idleman, minister, continues to grow by leaps and bounds. The Sunday School has forced the erection of an 84x84 foot addition. Both the Men's and Women's Classes have passed the 250 mark.

Clarence H. Hamilton spent his Christmas in Iowa and then returned to Chicago to teach Dr. Ames' classes during the latter's stay at Harvard.

C. E. Rainwater is teaching a course on Play Grounds in the University this quarter.

Levi G. Batman was presented with a \$500 increase of salary at the Christmas season. The church also voted to continue the employment of a salaried Secretary to the pastor.

Our honored J. J. Haley has resigned from the church at Lodi, Cal., and is now cultivating his ranch in Christian Colony, Acampo, Cal. A \$600 shack, blue cotton shirt, corduroy trousers and red sweater make up his outfit. Both Mrs. Haley and himself are enjoying renewed health as a result.

Baxter Waters has closed his meeting at Lathrop, Mo., with 45 additions.

Milo Atkinson of Memphis, Tenn., assisted one of his neighbors in a meeting during December. Ill health has compelled him to resign from the Memphis church and in the near future he will remove to the West. We sincerely hope his ailment is not serious, and that the West may bring him complete recovery of health and strength.

The annual report of the Evanston Church, O. F. Jordan, minister, shows the best year yet. Attendance at church increased 40 per cent. Sunday School enrollment increased by the same percentage. All departments showed substantial increases. Four thousand two hundred dollars was raised.

The Jackson Boulevard Church, Chicago, Austin Hunter, minister, shows 141 additions at regular services during the year. The money raised during the year amounted to \$11,210.48, the largest total on record. This includes the amount raised to lift and burn an old mortgage last fall. One thousand and seventy-two dollars went to missions. Free from debt, the church now faces what bids fair to be the greatest year in its history.

Since the summer vacation Dr. Ames has received into his church 45 additions, making a 25 per cent increase in the membership of the congregation.

A. W. Taylor was a recent lecturer at Texas Christian University. He gave one series on "The Social Teaching of Jesus" and a second on "The Social Work of the Church."

W. L. Carr, his wife and son, spent Christmas at her home in Biloxi, Miss. He returned to Chicago for the opening of school, but the wife and boy remain down there for the winter.

A. W. Place is in Chicago showing an appliance at the Automobile Show. He has resigned from the Foreign Missionary service in order to care for his father's business. The father suffered a stroke of paralysis some time since. His recovery is only partial. Mr. Place finds time to look up most of his old friends hereabouts.

L. P. Schooling was a welcome guest in the Secretary's office this month. He has spent Christmas at his old home in Missouri and was on the way back to Standard, Alberta, Canada, where he is running a large ranch. He looked hale and hearty and claims he is enjoying life to the full.

W. C. Hull has taken charge of the Douglas Park Church, Chicago, temporarily. He hopes to locate somewhere in the Middle West before long.

The annual meeting of the Fulton, Mo., Church, T. E. Winter, pastor, was held on Jan. 14. The reports were excellent in every way. The total membership is just 800, 69 of whom were received during the past year. A grand total of \$8,099.33 was raised during the year, of which \$1,071.04 went to missions and benevolences. The church debt was reduced to \$6,400. The Bible School enrolls 481, a gain of 83 for the year.

All the Chicago churches are co-operating in the "Go to Church Sunday" to be observed Feb. 1. At a later time we will have some report as to how it worked out.

The Evanston Church, O. F. Jordan, pastor, held a watch night service at which 32 were present at the turn of midnight. The Men's Club of the church is offering a free lecture on Palestine by Prof. Patten of Northwestern University.

R. W. Gentry received a surprise recently that cheered his heart. He planned a banquet at which to welcome the 100 new additions to his flock. He prepared a speech by means of which he hoped to be able to close a campaign to raise \$2,000 of the \$3,000 that made up the church debt. Such success crowned the efforts of the workers that by mid-afternoon they had raised the whole \$3,000. They kept their council and allowed Mr. Gentry to begin on his prepared address when he was interrupted and informed of the facts. He nearly lost his breath, but recovered in time to ask all to join in singing "Praise God from Whom All Blessings Flow."

An observer cannot help noting the fitness of things when the committee of the Association of Colleges of the Disciples entrusted with the propaganda for Education Day in the churches was made up of three C. I. men and one former C. I. man. Working for higher educational ideals is typical C. I. work. The committee was Pritchard, Oeschger, Garn and Underwood.

On Dec. 19, 1913, occurred the death of Mark S. Peckham, eldest son of our Brother George A. Peckham of Hiram Col-

age. Mark was born and educated in Hiram and did graduate work at the University of Chicago. He served as a missionary in Cuba until failing health compelled his resignation. Then he taught in the Kentucky mountains, served as pastor in the Carolinas and Arizona and taught in California, ever in search of health which never returned to him. He returned to his home at Hiram last fall and then went to his wife's home in Kentucky for a more mild climate for the winter and there the end came. He was loved by all who knew him and all the Institute men extend deepest sympathy to Prof. Peckham and his family in this loss.

Burris A. Jenkins, true shepherd of his flock, recently came to Chicago in order to be present with a husband whose wife was undergoing a very serious operation.

Wallace C. Payne and wife are supposed to be living at Indianapolis, but their goods are still at Lawrence, Kan., and will remain there, we understand, until the Bible chair is filled again. It is a difficult task to find the man who will be able to carry on the splendid work so ably founded by Brother Payne.

Des Moines is in the throes of a very determined liquor fight. All the Des Moines churches are in the battle. We hope that Pastor Idleman will provide us with an account of the affair at some time in the future. One of his members is Treasurer of the Temperance forces.

O. J. Grainger continues busy at Mungeli, India. He has baptized over fifty people during 1913, recently 34 came from the castes. This is a great victory, for a large proportion of all the converts in India are from the pariah classes. Mr. Grainger is a student of the philosophies of India. He took his Master's degree in Comparative Religion at Chicago with a thesis on Indian Philosophy which Prof. Foster pronounced one of the best treatments of the subject he had ever read. His victories among the caste people show the value of that study.

Walter S. Rounds of Arcola, Ill., is considering the field at Jackson avenue, Kansas City. He preached there Jan. 4. Illinois hopes he may decide to remain in this state. Missouri has taken many a pastor away from her.

W. A. Parker of Pomona College is supplying the church at San Dimas until it is prepared to call a regular pastor.

Dr. Willett spends much time on the lecture platform telling of "The Swiftly Changing East." He lectured in the First

Church at Springfield, Ill., recently.

Roscoe R. Hill of Columbia University is superintendent of the Sunday School in Z. T. Sweeney's church in New York. Mr. Sweeney recently entertained the Divinity Students in Union in Mr. Hill's honor. The Disciples have twelve men there now. The Acropolis Club, the Disciple organization in Union and Columbia is a flourishing organization.

E. L. Powell is University Preacher at Chicago on Feb. 8 and 15. On the 8th he will speak at the Central Y. M. C. A. in the afternoon and on the 15th he will be preacher for Chicago's famous Sunday Evening Club in Orchestra Hall. Since he became a trustee of the Disciples' Divinity House we feel that he partially belongs to us here and are delighted at the prospect of having him here for a whole week.

Dr. Ames is just back from a very pleasant season at Cambridge as Harvard University Preacher. This is Dr. Ames second year in this capacity. He went East early enough to attend the winter meeting of the Philosophy Association at New Haven.

Ellsworth Faris was also present at the New Haven meeting of Philosophers. He stopped in Chicago a few hours on his way East.

V. W. Blair was the recipient of a splendid set of resolutions passed by the Payne Avenue Church of North Tona-wanda after he had left for Eureka. Clearly his former flock love him dearly and miss him sorely.

P. J. Rice is rejoicing in "a sign of the times," a token of the better days of religious toleration and co-operation coming. One of his loyal workers whose wife happened to be a Methodist and much interested in work among the Mexicans during her life time, has just completed the erection of the Lydia Patterson Institute and presented it to the M. E. Church South for operation as a social center and mission for Mexicans .

NOTICE TO CONTRIBUTORS

We have grown later each month owing to the necessity of waiting on contributors and to delays in the linotype room. We want to get back on schedule as soon as possible. Send February copy to reach us by the tenth. After that send copy to reach us by the first. Splendid articles are already in from Deming, Parker and Dailey, for next month.

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Once to every man and nation
Comes the moment to decide
In the strife of truth with falsehood
For the good or evil side;
Some great cause, God's new Messiah,
Off'ring each the bloom or blight,
And the choice goes by forever
Twixt that darkness and that light.

Then to side with truth is noble,
When we share her wretched crust,
Ere her cause bring fame and profit,
And it is prosperous to be just;
Then it is the brave man chooses,
While the coward stands aside
Till the multitude makes virtue
Of the faith they had denied.

By the light of burning martyrs
Jesus' bleeding feet I track,
Toiling up new Calvaries ever,
With the cross that turns not back;
New occasions teach new duties,
Time makes ancient good uncouth;
They must upward still and onward,
Who would keep abreast of truth.

Though the cause of evil prosper,
Yet 'tis truth alone is strong;
Though her portion be the scaffold,
And upon the throne be wrong,—
Yet that scaffold sways the future,
And behind the dim unknown,
Standeth God within the shadow,
Keeping watch above His own.

JAMES RUSSELL LOWELL.

THE KINGDOM AND THE CHURCH

BY B. F. DAILEY

The kingdom of heaven is a spiritual kingdom. It is ruled by spiritual forces. Its subjects are spiritually minded people. Its terms of admission are purely spiritual.

The kingdom of heaven is a spiritual order; the church is a social body.

The word translated "church" should be translated assembly or congregation. "Church" is from the Scotch "Kirk" and is to be traced to the Greek *kyriakee* which means "the Lord's." The word *ekkleesia* is a far different word. It meant any gathering of people. It meant a mob, a town council, the Hebrew congregation, the assembly of the saints. That it was intended by Jesus as an organized institution is doubtful. In the New Testament it usually referred to a local congregation. Once by Jesus, and at least twice by Paul, it is made to mean the entire body of believers. In such case, the church is the personnel of the kingdom. All this is allowed, yet we must distinguish between the kingdom and the church.

The kingdom is a spiritual order and has as its essential factors God and man. The church is a social body growing out of this order. The Ethiopian as he went his way alone was a child of the kingdom. Where two or three such are gathered together, there is the church, or assembly of believers. The kingdom suggests the essential conditions of Christian experience, the rule of heaven in the heart of man. The church suggests the incidental, the relation between man and man, as occasion may call for.

Entering the kingdom is a spiritual process. Entering the assembly of believers is conditioned on mutual recognition in the name of Christ. There can be no mistake in the first case; in the latter, human judgement has to be reckoned with. No man can keep a believer out of the kingdom; God himself can not get a believer into some churches!

We are not only to enter the kingdom; it is to enter us. Great harm is done when the first is stressed and the second is lost sight of. To enter the kingdom suggests rights and privileges to be enjoyed. To receive the kingdom suggests one's own personal disturbance and readjustment "till the whole be leavened." Entering the kingdom is a gradual process and one

that is never fully completed. At one fell swoop a man can join the church and is at once as much of a church-member as at any time afterwards; but in entering the kingdom, the process is a matter of knowing the will of Christ, of submission and approach unto him. All of which should increase as time goes on. This attitude is a subjective quality. "Blessed are the poor in spirit, for theirs is the kingdom of heaven."

There is too much insisting that men join the church and too little of calling of men to repentance. Churches are too often filled with a self-satisfied constituency, which looks upon its membership as a pleasant arrangement but which is a stranger to the kingdom of God. Men are still willing "to sit on the right hand" but "to drink of the cup" they will not. This is the age-old misconception.

Jesus discovered the individual; men have invented the institution. The individual is essential, the institution is incidental, to the religion of Christ. To say that the church is incidental is not to deny its importance or usefulness. The work and worship of a congregation, its growth in numbers and in grace, will call for leaders and a division of labor. Expediency is sufficient apology for any useful organization; but all such must be the means of furthering the kingdom. No organization has a right to exist only for its own perpetuation. Its justification is that it prompts the children of men to a higher life.

Too often, the church has eclipsed the kingdom and men have magnified the institution at the expense of the individual. In many a congregation, more energy is expended in keeping the ship afloat than in rescuing the perishing, or caring for the welfare of those on board, and when some poor mortal who cannot say "shibboleth," would clamber up the side of the ship, he is pushed back into the sea. Such sectarianism the early church knew nothing about.

Much confusion has arisen because men confound the kingdom and the church. The kingdom is materialized and induction into it is legalized. There are certain things without which no one can enjoy any part of the kingdom. And since the kingdom and the church are identical, without these conditions being fully complied with, no one has a right to a place in the assembly of believers. We need to know that the reception of a man into the congregation is no assurance of his place in the

kingdom. It does not condone any of his errors, nor does it guarantee his views or his virtues. The congregation is a training school to develop mind and manners; it is an asylum for the healing of the heart huits of humanity.

In the beginning, the church was only the community of believers. A common interest bound them together. This did not mean uniformity in knowledge or in piety. The name of Christ was the password and beyond this there was no standard of orthodoxy for admission. They were a group of people more or less instructed, and more or less zealous but they were disciples of Christ and that was sufficient.

All disciples of both high and low degree have a right in the congregation of Christ's people. No ceremony is needed for their reception and no ceremony should be allowed for their expulsion. I deny that baptism is an initiation into the christian community. Any man who is seeking the kingdom of heaven has a right to a place in the church. We should baptize him when he is ready for it, but we cheapen baptism when we make it a test of fellowship. We should preach the kingdom and not the church and let the question of fellowship take care of itself.

The kingdom of heaven is a spiritual order. The extent of one's reception into it, the Judge of all the earth, alone, decides. The church is a social body. Its members are followers of Christ, some near, and some afar off. It is the school of Christ and its classes should be open to all, even to any who want to know the A, B, C, of the christian religion.

AN INVITATION

THE BULLETIN belongs to all the members of the Campbell Institute. It is the only journal among the Disciples whose readers *elect* the editor annually. These readers should become writers. Single page articles and criticisms are especially welcome. These should arrive by the first of each month to ensure publication that month. Criticisms sent privately to the editor will never curb the ramping pegasus of some of our young writers who are now unrestrained by criticism.

After reading this BULLETIN, send five or fifty lines, signed or unsigned, for a new department, "What the Members Say."

THE RELIGIOUS PHILOSOPHY OF WILLIAM JAMES.

BY WILLIS ALLEN PARKER.

If the readers of the Campbell Institute Bulletin will bear with me, and follow with me insofar as they find it profitable, I will undertake to expound in a series of papers, a number of the more prominent recent philosophical systems in their bearing upon religion in general and upon Christianity in particular. It has seemed well, in view of the wide prominence of that author's writings, to begin with a brief exposition of the religious philosophy of William James.

The sources of James' philosophy of religion are, first, the notable side-references in the *Principles of Psychology* (see especially chapters IV, XXI, and XXVI, the last contains the famous paragraph concerning the worth of the human will, p. 578 ff). Secondly, "The Varieties of Religious Experience," and thirdly, "Some Problems of Philosophy," both published by Longmans, Green & Co. The appendix to the last mentioned volume is entitled, "Faith and the Right to Believe." Besides these, the volume entitled, "A Pluralistic Universe" and that called "The Will to Believe" should be mentioned. A thorough reading of James' religious philosophy will strengthen the moral spine. It will afford also endless suggestion and refreshment.

It is in the *Principles of Psychology* that one comes upon the fullest confession of the great writer's personal creed. There it does not differ from the noblest words of stoicism, as that great world faith has been confessed by philosophers of all time. Acquiescence in the ways of a world-will—submission to the ongoings of a natural order, that one may rise to the level of discerning a spiritual order—or if not, that one may at least be comforted by the unshaken firmness of one's own soul while it faces the inevitable,—this seems to be the solace of the spirit of James, during the years of his active life. What reason he found, in the course of later studies, to confirm his faith in the existence of a spiritual order, transcending, or interpenetrating the natural order, his later writings on religion disclose.

Chief among these, and the most widely known, is the volume entitled, "Varieties of Religious Experience." In that volume, its author sets forth as the result of a fresh and searching

study of a number of great religious biographies and memorabilia, his conclusion that all genuine religious experience is to be interpreted and evaluated as a specific order of processes in consciousness,—to be set apart from rational, everyday, popular consciousness,—and to be classed as the religious consciousness. This aspect of the mental life, James identified with a method of knowing familiar to students of the history of philosophy, and familiar also to students of the psychology of inspiration, genius, insight, etc., namely mysticism. So far as its method of knowing is concerned, religion has seemed to employ in all the great cases considered by James precisely that born of psychical process which men of insight whatever their interests have always claimed to employ.

Among the positive results of James' conclusions was the validation of religious experience as a present possible and actual thing. In contrast with the method of proving religion by an appeal to miracle, history, or assumed revelation, this philosophy declared the living fact. It set religion free from the necessity to justify itself. It made life the supreme apologetic. Every soul in contact with God illustrates religion.

But this philosophy has also some negative results. The historic forms of religion suffer at its hands. If religion does not continue through them,—if they are not mediators of it to mankind,—their forms, conceptions, and their characters are unimportant, save as historic facts. There exists therefore no guarantee of the authority and worth of any special way of being religious. The institution must stand aside for the man. The true temple is the soul.

All this, is but to state Christianity afresh. It but repeats the Sermon on the Mount. Yet, the implications of such a philosophy for what has seemed historically essential to Christianity,—namely the Church,—are yet to be noted. For James the church is necessary, vitally so. Yet for a novel reason,—a psychological reason. That reason is, that not all men have the gift of religious insight. Not all have been endowed, or evolved to the point of cognizing religious reality for themselves. Not all are capacitated for the "vision splendid." The church must mediate that vision to mankind.

The ungifted then, are dependent upon the gifted. The latter, through their specific and rarely privileged consciousness

must guarantee the reality of that which others must profess and enjoy at second hand, until in them, by a judgment of worth, religion becomes a judgment of fact.

For this reason therefore, the church is necessary. It gathers the unprivileged about a table of benefits secured through the insight of the privileged. The seer is, therefore, the man of importance for religion. The conservator is useful only as a curator. Museums are treasure houses indeed; they shelter those forms that are parents of the present,—forms preserved but for their significance to the present. The church has its museums, its saints; its has also its archives,—its theology. But the present lives by its immediate contact with the source of life; and every advancement made by a developing consciousness enables that contact to be more sure and vital, and more independent of historic religion. The church survives, only that it may cluster men and women together about some individual, whose soul is luminous with Divine fire. Varieties of religious experience are necessary because men are so different. The varieties of religious experience are as significant their concord. More so, to James. Another might interpret variety and unity differently however. Professor Ames has recently suggested "social values" as the significant thing in religion. And more recently, Professor Royce has suggested "the community" as the vital thing in Christianity.

Individuals are, with their testimonies as to the unseen, the guarantees of the reality of the spiritual order, according to James. Ethical personalism, metaphysical pluralism, epistemological pragmatism all cohere (if a pluralism is not destroyed by cohesion), at least all these agree with the dissonant, protestant method of this brilliant, imperious thinker, whose thought ignores everything except what is explicitly expressed in it.

There are those who believe that James' admissions concerning the weakness of mysticism are sufficient to lead men to reject its findings as constituting the support of religion. Two of these may be mentioned. While religious experience is noetic,—(a state which bestows knowledge) this knowledge is of a purely negative character. It is the absence of particulars, discreteness, or any sensations at all. 2. Being individual, it is not socially referable, or proveable. Because all purely individual experiences are liable to illusion,—and be-

cause all such are deprived of the test of corroboration by other individuals, no test avails save the one test of workability,—pragmatism. But since a delusion might lead one to devote himself as sincerely as a real experience, mysticism taken alone furnishes to men only such evidence as they are already willing to believe.

From this latter fact, James derives his philosophy of voluntarism, the aspect of his thought that so closely resembles the Idealism of Fichte. His ethical essay he named "The Will to Believe." His last treatise in religion he labeled "Faith and the Right to Believe."

The world is essentially, to a man without a purpose, a riddle. Human purposes are the most real things in the universe. If there exists the will to believe, man has the right to believe. Belief is however, not a passive and indifferent attitude, but is an utterance of the will. But the will is a dynamic affair. It is heraclitean movement. It is the stream of consciousness, moving with and containing the world,—its world. What a man is, therefore, determined by where he is going, indicates his real idea of the world. Nobility of purpose has the right to believe in a real world of like nobility. Half-idealist, James somehow thought this capitalized NOBILITY dependent upon the lower case nobilities that believe in it,—such nobilities as we small-lettered men possess. If not for its existence, then for its full realization at least, the Divine depends upon the human. James refused to declare himself an optimist. He fought pessimism as one would guard himself against insanity. He declared himself a meliorist; he believed the good and the evil are about evenly paired, and that the outcome is as yet undecided. Religion became to him therefore not merely a privilege but an heroic duty. His "faith-ladder" he himself climbed. With assurance mightier than that of mysticism he mounted securely, step by step, that incline of conviction. He distrusted metaphysics. Peering into its mysteries he saw "the slowly gathering twilight close in utter night." But he believed religious faith to be compatible with the highest rationality. Faith is essentially an act of will. "It shall be true,—or at any rate it shall be true for me" that the world of my experience is a moral world,—a world wherein the outer margin of human consciousness merges with the fringes of

another and a greater consciousness,—the spirit of the living God.

NEWS NOTES.

By E. A. HENRY.

One new name to be added to the membership list. Under the list of Associate Members add the name of Richard W. Wallace, 18 Kentucky Ave., Lexington, Ky. Notice of his election reached him about the same time that his first baby arrived. The letter of acceptance was written but not mailed. We are glad to welcome Brother Wallace into the Institute at this time and trust that this relationship may prove mutually advantageous.

It seems strange to go to press without some changes of address but that seems necessary this month. We note that C. S. Early is holding a meeting at Oskaloosa, Iowa, with W. E. M. Hackleman and will probably locate there after the meeting. Mr. Early has been in evangelistic work for some time and has been uniformly successful. The Oskaloosa church will prosper under his leadership.

Another Campbell Institute man goes to the foreign field. Clarence H. Hamilton has been appointed to the chair of philosophy in the University of Nanking, China. He will receive his degree this coming summer in Chicago and at once leave for Nanking, where he will join Brother Sarvis, Doctor Macklin and the other workers in that city. The university continues to prosper. The government recently gave the university the use of 11,000 acres of land. Soon it will begin to rival universities in the home land in size and quality of work done.

Austin Hunter is continuing effective work at Jackson Boulevard, Chicago. This church is evangelistic all the year around without special periods of revival. On Jan. 25 there were ten additions and fifteen on Feb. 1 at the Sunday-school services.

Chicago has been delighted with the visit of our honorary member, E. L. Powell, of Louisville. He was university preacher on the 8th and 15th and was greeted by large and enthusiastic audiences. On the 8th he spoke at the Central Y. M. C. A. building in the afternoon, being introduced by O.

F. Jordan. On the 15th he was preacher at the Chicago Sunday Evening Club, a work which must have seemed familiar to the preacher who for many years has preached one Sunday evening a month in the Macauley Theater in Louisville to packed houses. On the 11th he lunched with the students and faculty of the Disciples' Divinity House. The night of the 13th he was guest of honor at the annual banquet of the Chicago Disciples' Social Union. Upon every occasion Doctor Powell brought words of inspiration.

G. I. Hoover has begun his work as state evangelist for the Eastern District of Indiana. A meeting of three weeks at Dublin, Ind., resulted in twenty-eight accessions and a much enlarged and strengthened church and Bible school.

Lebanon, Ind., to which A. L. Ward ministers, shows a splendid report for last year; \$6,975.03 raised in all departments; ninety-three additions to the church. The Sunday-school growing 125 per cent in the last six months as compared with same period a year ago. Four new rooms being finished off in the basement to accommodate the increase. Living links supported in China and West Virginia, the latter being our own Raymond A. Smith.

Euclid Ave., Cleveland, J. H. Goldner, minister, reports \$38,000 raised; \$22,500 of which went to clear away the last cent of debt; 111 additions during the year, the largest number in any single year of the church's history. The new budget of \$14,750, allows \$4,000 for missions.

East End, Pittsburgh, J. R. Ewers, minister, reports 104 additions during 1913. The total amount raised for regular purposes was \$14,414.50. In addition a fund of \$14,700 was raised to purchase an adjoining piece of property for a parish house which will be erected this summer.

First Church, Berkeley, raised over \$7,000 during 1913. Since the beginning of the pastorate of H. J. Loken four years ago 296 members have been received into the church.

Central Church, Indianapolis, A. B. Philputt, minister, held its annual meeting on Jan. 29, at which time it appeared that \$14,814.51 had been raised during the year, of which about \$3,000 went for missions and benevolence; 153 people were added to the church during the year.

The First Church, Birmingham, Ala., Henry Pearce Atkins,

pastor, reports fifty-one additions during the year, giving a total enrollment of 436 active members and 246 inactive and non-resident members. Of a total of \$5,200 raised, \$1,400 went for missions.

The Linwood Boulevard Church, Kansas City, has authorized the construction of a \$100,000 addition to its already splendid plant. This building will house club rooms and other appointments of a parish house. One novel feature will be a large roof garden for use on hot summer evenings. Burris A. Jenkins is the able leader.

J. M. Philputt, of New York's Central Church, was present at the Men and Millions meeting in St. Louis. This meeting furnished him with a subject on the Sunday morning preceding and also that following the meeting. The church has engaged W. E. Givens as assistant pastor. Mr. Givens is doing work in Union Seminary and Columbia University.

C. C. Morrison is becoming a great traveling preacher. Jan. 4, he preached at the Union Church, Monroe, Wis.; Jan. 18, at Hyde Park, Chicago, while Doctor Ames was East; Jan. 25, at Linwood Boulevard, Kansas City, in the morning, and Wabash Ave., Kansas City, in the evening; Feb. 1, for Graham Frank at Liberty, Mo., in the morning, and at Lexington, Mo., in the evening; Feb. 8, for E. L. Powell at First Church, Louisville, while Doctor Powell was in Chicago.

Claire L. Waite writes of a great rally of the twenty-five churches of Cincinnati on Jan. 16. The speaker of the evening was E. L. Powell, of Louisville, and he was greeted by close to 1,800 people.

We have before us the program of the formal installation of C. J. Armstrong as pastor of the Pilgrim Congregational Church of Superior, Wis. The ordination service was opened with a prayer by C. C. Rowilson. The charge to the pastor was given by H. F. Burns.

Baxter Waters is leading his people to great things at Lathrop, Mo. During the present year they expect to become a living link church while they erect a new church building.

Since C. G. Brelos took the work at Waukegan, Ill., the Sunday-school has nearly doubled, making necessary the excavation and finishing of the basement of the church. There were six additions recently.

CHAMBER OF RELIGIOUS EDUCATION.

BY CHARLES E. UNDERWOOD.

Public School Credit for Bible Study.

Agitation for use of the Bible in the public schools has met with little success. One good result of this failure is the increased emphasis placed by the church on its own religious educational work. The new movement for credit by the public schools for Biblical study has met with a hearty approval by Catholic and Protestant alike. In Indiana a Jewish rabbi and a Buddhist appeared before the state board to protest the adoption of the plan. It is probable their objections will be withdrawn and the plan adopted, as presented by the special committee. The recommendation of the committee follows:

“That the state board of education has prepared a suitable syllabus for Bible study, using the North Dakota syllabus for a model.

“That superintendents and principals throughout the state have favorable attention called to this syllabus and the method here recommended for carrying it into effect.

“In case the authorities of a high school take favorable action on the use of the syllabus they allow all students who so elect to pursue the course as outlined. It is not expected that this study will be carried on in the high school buildings. The work of instruction is entrusted to parents, Sunday-school teachers, ministers and other interested friends of the boys and girls. At stated intervals the high school authorities will set examinations on the work, mark the papers and award credit. It is recommended that not to exceed one-half unit of elective credit be allowed for this work, and in case the student satisfactorily passes the examination set by the high school on the work he will be excused from the appropriate amount of work in other elective subjects.

“A class may take as much time as it pleases to finish the work, but it is expected that at least ninety hours of recitation work be placed on a course leading to a half-unit of credit. It is recommended that in the examination questions the literary and historical values, not the theological values of the Bible be emphasized. The only text book recommended by this board is the Bible itself, and any version adopted by the class will be acceptable to the board. The object of the work is to

acquaint students with the rich literature of the Scriptures, without some knowledge of which any person is seriously handicapped."

The committee pronounces the North Dakota plan eminently satisfactory to all educational and religious forces in that state.

CHAMBER OF PASTORAL DUTIES.

BY JOHN RAY EWERS.

"If the study is a lounge—the sermon will be an impertinence."—Jowett.

And what shall we say if the study is an office, with ringing telephone and frequent callers? One of our pastoral duties (I hope no one will challenge this!) is the preparation of excellent sermons. How shall we preach unless we study? How shall we feed the flock unless we think? We do everything except to think. In England and Scotland this past summer I was impressed by the great sermons. In St. George's Free Church, Edinburgh, I heard Doctor Kelman and it was a powerful, masterly sermon. The music was indifferent, the architecture was unattractive, but that sermon!

Now it is one thing to have the chance to study, and it is quite another to study when you have the chance. Doctor Jowett is hammering in his epigram at the lazy preacher. He enters his study, looks over his mail, writes a friendly letter or two, reads the papers and magazines and lo, it is time for lunch. There is no time for study in afternoon or evening and the next day he repeats the operation, until, about the last of the week, he becomes desperate and throws a few ideas together. He calls this creation a sermon! "A mere thing of glue and paint," as Ian Maclaren would have said.

A sermon—why it is an artistic creation, a picture, a statue, a book. It is an achievement. One great idea is polished like a diamond. But if the study is a lounge—the sermon will be an impertinence.

I understand that one of our leading preachers has a way of packing a grip full of books and disappearing for a day or two every now and then. He runs away where he may find quiet for study. He feels the need of mental momentum.

This week I was shown, in the home of an aged doctor, an

old grandfather's clock. I was impressed by the large leaden weights that steadily, constantly, persistently made the machinery go. But in my study is a "Big Ben" alarm clock. A few twists of the key, a quick setting of the alarm and away it goes. We lack the steady pull of the big idea in sermo-making. We are keyed up to the utmost tension, set to go off at precise times. Our sermons lack poise, size, balance, power. The study must not be a lounge, nor an office, but a STUDY. Then we shall preach like Doctor Kelman in Scotland.

CHAMBER OF HISTORY.

BY ROSCOE R. HILL.

Without doubt the most remarkable book dealing with any phase of American history to appear during the past year is a volume by Philippe Bunau-Varilla, entitled *Panama: The Creation, the Destruction, the Resurrection*. This work is at once a history of the Panama canal and a biography of the author in his relation to this project.

M. Bunau-Varilla was for a time the chief engineer of the canal under the French régime. His honor and pride were deeply wounded and involved in the disgrace following the failure of the French enterprise. In a most convincing manner he points out the injustice and misrepresentation which were involved in the ruin brought upon the thousands of stockholders in the ill-fated undertaking.

It then became his self-appointed task to endeavor to secure a rehabilitation of this great French project. His efforts among his own people were unsuccessful. He then turned his attention to the United States, using his influence to secure the choice of the Panama route for the canal, rather than the Nicaragua route which had hitherto always been recommended. The excessive demands of the New Panama Canal Company nearly wrecked these efforts, but by an opportune reduction of their price the American canal commission made Panama its final choice.

The struggle was now transferred to Bogota. The Colombian desire to extort everything possible from both the United States and the French company, for a moment shattered the hopes of the author. Then comes the dramatic part of the

volume, the revolution in Panama, and the advantage taken of the situation by President Roosevelt to secure control of Panama for the construction of the canal. M. Bunau-Varilla now plays a leading role. He claims the responsibility for the revolution, having given aid and comfort to the Panamanians. He drew up a declaration of independence, a plan for military action, and a constitution and his wife made the first flag. These were given to the agent of the revolutionists of Panama, General Amador, and he was sent with orders to carry out the revolution in seven days and to confine it to the railway zone. By his knowledge secured respecting opinions held by the president and secretary of state, the author was able to gamble somewhat on the movements of the United States war vessels, which he felt sure would give the needed protection to the successful revolutionists. All resulted as he had calculated, even to the intrigues among the Panamanians who did not desire that he should have the honor of signing the treaty with the United States. He held to his terms and, by a liberal use of cablegrams, was empowered to negotiate the treaty. He hastened to do this in order to avoid impending intrigues which might have endangered the success of the plans. In two weeks from the declaration on the independence of Panama and five days after its recognition by the United States, the Hay Bunau-Varilla treaty was signed between the United States and the new republic of Panama, giving to the former full powers to carry out the colossal project originally formulated by the French genius and ardently defended for fifteen years by one of her sons.

The volume is intensely interesting and dramatic, besides being well supported by liberal quotations from documents. It cannot fail to convince anyone of the author's devotion of life and means and of his efficient efforts on behalf of the cause of Panama. The story of the revolution with the dignity of the United States officials, who simply made use of the opportunity which was presented through the activity of the author, carried out with absolutely no connivance on the part of these officials. By his consecration to this cause he has avenged his honor and that of the French genius, which had fallen dismired by the catastrophe caused by the financial failure of the French project.

CHAMBER OF SOCIOLOGY.

BY J. L. DEMING.

Today every student of social life is deeply interested in social problems as they present themselves from time to time. We meet them upon every hand and many times are at a loss how to solve them. The problems that are met with today are predominantly economic. The competition of life is so great that the art of living is becoming more and more difficult. A recent book on "A Study of the Social Problems of Today," by Dr. Ira W. Howett, of the University of California, meets many of their problems squarely in the face and offers some solutions that are practical, while others fall short of their intended mission. The work consists of a series of essays that deserve wide reading. As a whole they are sane and constructive. They cover a variety of subjects such as labor, learning, the social ideal and finally an essay on religion and the new order of things. It is this last chapter to which I would like to call the attention of my readers. The author brings out fully the fact that "No external change can be permanently effective without moral and psychological changes in men." In another place he shows that "When men advocate, in a spirit of hate, an industrial and social order founded upon love, they should reflect their own unfitness for the conditions they seek to promote." Although I cannot agree with the author in all that he says I would advise the reading of the book as it covers a wonderful field of labor and is quite suggestive.

Another book just off the press, one that is replete with the true spirit of the writer is that entitled "Earth-Hunger and other Essays" by William Graham Sumner. The mention of the writer's name is enough to recommend the work. Any one who has sat at the feet of this great man will appreciate the effort of the editor in bringing together these papers. Prof. Keller, of Yale, has done a great service in giving to the world this collection. Filled with rich thought they present a world of thought and suggestion.

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The Choir Invisible

Oh, may I join the choir invisible
Of those immortal dead who live again
In minds made better by their presence; live
In pulses stirred to generosity,
In deeds of daring rectitude, in scorn
Of miserable aims that end in self,
In thoughts sublime that pierce the night like stars,
And with their mild persistence urge men's minds
To vaster issues.

So to live is heaven:
To make undying music in the world,
Breathing as beauteous order, that controls
With growing sway the growing life of man.

This is life to come,
Which martyred men have made glorious
For us to strive to follow. May I reach
That purest heaven; be to other souls
The cup of strength in some great agony;
Enkindle generous ardor; feed pure love;
Beget the smiles that have no cruelty;
Be the sweet presence of a good diffused,
And in diffusion ever more intense.
So shall I join the choir invisible,
Whose music is the gladness of the world.

George Elliot.

Fifteenth Annual Congress of the Disciples of Christ

Lexington, Kentucky, April 28-30, 1914

Tuesday Evening

Devotional

"The Minister's Intimate Religious Life."

WALTER S. GOODE, Lakewood, Ohio

Wednesday Forenoon

"Ecclesiasticism and Christian Democracy Discriminated."

JUDGE FREDERICK A. HENRY, Cleveland, O.

Wednesday Afternoon

"The Minister and Radicalism"

DEAN SHAILER MATTHEWS,

President of the Council of Federated Churches,
Chicago, Illinois

Wednesday Evening

"What is the Social Gospel?"

DEAN SHAILER MATTHEWS

Thursday Forenoon

"The Present Status of the Union Movement"

B. A. ABBOTT, St. Louis, Mo.

"Lifting Up our Educational Standards"

A. E. CORY, Cincinnati, Ohio

"The Mystical Element in Christian Experience"

E. M. TODD, Canton, Mo.

Thursday Afternoon

"Christ's Standard of Orthodoxy"

L. J. MARSHALL, Kansas City, Mo.

Discussion will follow each of the longer addresses. The program is still in some measure provisional but will be given substantially as above. Every member of the Institute should attend if at all possible.

WHAT THE MEMBERS SAY.

"The Bulletin is the medium through which the fellowship of the institute flows. Too many of us do not contribute to it. A strange silence has fallen upon some members who were once bold and loquacious. Is it age? Is it diplomacy? Is it reason? Where are the snap and tang of our youth? Surely the cause of liberty and independent thinking has not lost its power. There are signs even now that the Disciples cannot be suppressed for long. They had a live, modern mission once. Let us not allow it to be forgotten."

E. S. Ames.

"We hope Ewers will write on Billy Sunday again after two years are passed. Almost every preacher tells this same story while still under the hypnotic spell and tells quite another one when he "comes out of it." We note the public press advises a slander suit against the Rev. Billy."

"The C. I. Bulletin is the only periodical coming to my desk which I read from cover to cover."

C. C. Buckner.

"The attempt to subject us to a plutocratic domination of theological thinking reveals a love of liberty among the Disciples that is not to be bought with money. It is significant and hopeful that progressive and conservative can agree that our liberties are not for sale."

"The Congress is near at hand again. There are those in the communion who would gladly see the Congress die. There is a special obligation on the part of every liberal man to go to Lexington this year."

THE SOCIAL SIGNIFICANCE OF PENTECOST.

BY DR. ERRETT GATES.

It has often been said that Pentecost was the birthday of the church; and this by representatives of all schools of interpreters. Something socially decisive happened on that day which constituted a new beginning in religious history. The word "birth" does not unfittingly describe what happened, for birth indicates the separation of things previously more or less united. On the day of Pentecost Jewish religious society, which had nourished within itself at first the germ, and then the embryonic form of a new religious social organism, was delivered of a company of believers for the first time become conscious of their separate identity.

Separating influences had been at work upon the company of disciples during all the ministry of Jesus, deepening hostility on one side culminating in the crucifixion, and closer fellowship on the other side, culminating in a messianic fraternity. Under this consciousness the Holy Spirit descended upon the disciples. This was the decisive event which was to inaugurate a religious fellowship distinct from the rest of Israel.

By the time of John the Baptist, the activity of the Holy Spirit in the thought of Palestinian Judaism had come to have a prevailing messianic significance. The one thing which John could say with assurance concerning the Coming One (and this was also to be the chief mark of his superiority to John) was that he would baptize with the Holy Spirit. John himself laid no claim to the possession of the Spirit, that was reserved for a greater one who should come after him. "It was the affirmation in another form that the messianic age was at hand." The coming of the Spirit and the coming of the Messiah and of the messianic age, were complementary thoughts in the minds of New Testament persons and writers. In the forefront of Jesus' ministry, and as a testimony to his messianic character, stands the record of the descent of the Spirit upon him at the baptism in the Jordan. Luke is careful to assure his readers that "Jesus was full of the Holy Spirit" when he returned from the Jordan, and that the first steps in his messianic ministry were taken "in the spirit." It is Luke, also, who preserves the first public address of Jesus to his townsmen in Nazareth in which he applied the language of the

prophet Isaiah to himself and declared: "The Spirit of the Lord is upon me." While these are few references to the agency of the Spirit in the activities of Jesus the implication is, from such as appear, that the whole ministry of Jesus was carried out under the guidance and powers of the Spirit. It is Luke again who preserves the promise of the Master to the disciples just before the ascension, that they should be endued with the powers of the Holy Spirit not many days hence. Just as Jesus was prepared for his messianic career by an enduement of the Holy Spirit, so the disciples are to be prepared for their messianic career by an enduement of the same spirit. The Holy Spirit inaugurated the messianic history of both Jesus and the church, and both became the sole bearers of his presence and power, the first, because of his messianic character, the second, because of their messianic belief. The church was born of its messianic belief and of the spirit on the day of Pentecost. And it was just this messianic character of Jesus and this messianic belief of the disciples which separated them from the favor and finally from the religious society of the Jews. The Christian Church arose at first merely as a messianic congregation. When, therefore, on the day of Pentecost the spirit descended upon the disciples of Jesus, and upon no other Jews in the company, it pointed them out as the new Israel, chosen of God as objects of his special favor. "They are now the part of the nation through which God works. Other Jews are urged to become believers in the messiahship of Jesus in order that they too may share in the possession of the Spirit." The possession of the Spirit with its gifts made the final difference between the Jews and the disciples of Jesus, between the Jewish and the Christian Ecclesia. Messianic times had finally begun: God, through his Spirit, had come to lead his new people; the new Israel had been anointed for its testimony to an unbelieving and wicked generation. After Pentecost there was no mistaking with which party God had allied himself, and there was no going back on the part of the disciples. The gifts and signs of the Spirit's presence among them were the leadings of God, and the infant church, born of its messianic belief and of the Spirit of God, waited upon the motions of the Spirit. And since spiritual gifts appeared only in Christian believers and their as-

semblies, this fact became the conclusive and indispensable test of acceptance with God and of fellowship in early Christian communities. "If any man have not the spirit of Christ he is none of his."

CHAMBER OF RELIGIOUS EDUCATION.

The Indianapolis Training School for Church and Sunday-school Workers.

By CHARLES E. UNDERWOOD.

On March 18, a school of methods will be launched in Indianapolis under the auspices of the Marion County and Indiana State Sunday School Associations. Co-operating with the above named organizations are the Church Federation, the Ministerial Association, the Fisherman's Bible Institute, the Sunday-school Graded Union and the Boy Scouts of the city.

The school will meet on Wednesday evening for ten consecutive weeks. A period of forty minutes will be given to an inspirational lecture delivered to all who enroll. Bro. C. H. Winders of the Downey Ave. Christian Church is one of the three lecturers for these periods.

A second period of forty minutes will be given to study, in smaller groups, of the problems before the worker. The groups follow: A. Elementary Division. B. 'Teen Age Boys. C. 'Teen Age Girls. D. Adult Division—Community Problems. E. Personal Work and Evangelism. F. Organization—Church and Sunday-school—Pastors and Superintendents. G. Pedagogy. H. Special Departments. I. The Bible as a Book.

Prof. W. C. Morro has charge of Department E. State Superintendent Garry L. Cook of Department H, and the writer of Department I.

If the school meets with the response which now promises it will be made a feature of the Indianapolis Religious Education work for each year.

Concerning this school there is no superficial enthusiasm. The promotion is dignified, and the plans sane. Many think it marks the beginning of a new epoch in the Teacher Training work of the city.

THE FATE OF THE DOWNTOWN CHURCH.

BY O. F. JORDAN.

The denominations coöperating with the Coöperative Council of City Missions of Chicago have recently made a statistical study of tendencies in the heart of Chicago. A territory four miles square bounded by the lake, North Ave., Western Ave., 35th St., has been studied and comparative statistics gathered.

In 1897, the Presbyterians had in this territory 5,610 members, 8,649 Sunday-school scholars and \$111,244 contributed for local church work: in 1912 they had 6,610 members, 5,635 Sunday-school pupils and \$267,036 contributed for local work. In 1897, the Baptists had in this territory 5,285 members, 5,951 Sunday-school pupils and \$65,462 contributed for local work: in 1912 they had 4,339 members, 2,951 Sunday-school pupils and \$46,430 contributed for local work.

In 1897, the Methodists had in this territory 8,384 members, 11,374 Sunday-school pupils and \$109,255 contributed for local work; in 1912 they had 5,961 members, 7,592 Sunday-school pupils and raised for local work \$111,393.

In 1897, the Congregationalists had in this territory 5,332 members, 9,066 Sunday-school pupils and 4,108,115; in 1912 they had 3,080 members, 3,767 Sunday-school pupils and raised for local work \$65,814.

The Disciples do not have accurate statistics for the period but in 1897 they had the Central church and the Union church presided over by Rev. Black and Rev. J. H. O. Smith respectively and each of these churches claimed to have a thousand members. In place of these which have both perished, there is now only one church in the district mentioned, the Metropolitan, and that has a membership of about 300. The Disciples lost their Central church property in the district but gained possession of a theater building on Van Buren street.

In this sixteen square miles of territory are the newly-arrived immigrants. There are more Sunday-school children than anywhere else in Chicago. Protestantism has retreated from its opportunity.

NEWS NOTES.

BY E. A. HENRY.

Changes of address: E. J. Arnot, from Indianapolis, Ind., to Association bldg., Adrian, Mich., and R. W. Gentry, from 908 E. 8th St., to 802 E. 10th St., Winfield, Kans. Mr. Arnot is located as County Secretary of Lenawee County.

Recently we reported Milo Atkinson was leaving Memphis on account of his health. We are delighted to be able to report that this information is inaccurate. He writes that he did have poor health for awhile but is at present much stronger physically than a few months ago. Everything is moving along happily at McLemore Ave., with additions at almost every service. We rejoice at this good news.

The secretary enjoys many privileges, not the least of which is receiving pictures of young ladies. This time it is a very pretty miss of twenty-one months, the daughter of C. G. Vernier, one of our legal brethren. He is busy with plans for the coming meeting of the Illinois society of the American Institute of Criminal Law of which he is secretary.

Cloyd Goodnight characterizes his present home city as "a Chinese puzzle sort of a town" but he has held his own meeting, preaching many times in one or another of eight missions supported by the Uniontown, Pa., church, dedicating a new building for one which has grown from 50 to 200 members since January first, and welcomed 50 new members into the Central Church. That is a pretty good winter's record.

Harry G. Hill is working steadily at his social service work and preaching for the Indianapolis People's church of which he is minister. Already he has sixty days of Chautauqua lectures engaged for next summer. We hope these dates will leave him leisure for the Institute meeting.

Baxter Waters is planning a new \$15,000 church home for the Lathrop, Mo., flock of which he is the shepherd. And between times he finds leisure to carry on correspondence study. His March sermons considered books, of which one was "The Inside of the Cup."

The Gentry home has been broken up by sickness and death this winter. On Dec. 7th, Mrs. Gentry went to Lexington, Mo., to the death-bed of her father. Then one of her children was very ill with pneumonia but recovered and now her grand-

father, Judge Joe Chinn, lies very low. Mr. Gentry has been compelled to divide his time between his church at Winfield, Kans., and his wife in Lexington, Mo., but in spite of all, the church work has moved on quietly and prosperously.

W. H. Smith, as he remits his dues, reports that he has had a goodly number of accessions at regular services since the first of the year. He is hoping to be able to attend the meeting of the Institute next summer.

And this moves the secretary to express his appreciation of the large and hearty response to the statements of account which he mailed recently. If those who have not yet responded will do so soon they will save the Institute the postage and stenographic expense of a second edition.

C. C. Rowleson reports that he has been very busy getting familiar with his new environment and now finds himself more happy and contented than he has been for years. He writes, "You will be interested to know that we are in quite a campaign for members. There are many gratifying responses. We have no evangelists and I am preaching my broadest gospel. There seems to be the stirring of real life here in response to my efforts." He goes on to state that he has received several letters from Disciples, not Institute men, who ask him to help them to places in Congregational churches in Wisconsin. He is planning to be at the summer meeting.

Mr. Taylor reports gratifying response to his effort to get statistics for the Institute upon the education of the Disciple ministry.

Ellsworth Faris reports a recent very pleasant visit from O. B. Clark of Drake and expects Herbert Martin in the near future to speak before the Iowa Philosophical Club. The C. I. men at Iowa are to give a dinner to Dr. Martin.

The Earley meeting at Oskaloosa, Iowa, resulted in 64 admissions, 45 of which are by confession. Mr. Earley has accepted a call to the pastorate of the church and will take up the work as soon as he has held the meetings he has contracted.

Dr. and Mrs. Hugh Morrison of Springfield, Ill., have adopted the three Eldred boys, left orphans by the death of both father and mother in Africa. This is Christian benevolence at its highest power, for it is true giving of one's self for others.

(Continued on page 16)

CHAMBER OF SOCIOLOGY.

BY J. L. DEMING.

At the present time much interest is shown in the action of Congress toward the immigrant. There is no greater question before the public today than this. Every reader should inform himself so that he may take a hand in the general moulding of public opinion. Many articles and even books have been written during the past decade, but none carry with them the interest that the one written by Huntington Wilson, entitled "Our National Fences," which appears in the current number of the North American Review. It gives briefly but authoritatively one viewpoint. The writer of this chamber would advise all the readers of the Bulletin to read this article if possible. Although the writer cannot agree in respect to all the points yet there are some well taken. The article is replete with sermon material.

Mr. Wilson says: "Anyone consciously interested in the national defense and in American diplomacy may dismiss both with the remark that it is a public fact that the one has been the object of almost criminal neglect, while the other has at times been left exposed to be driven a zigzag course by political partisans unschooled in the statesmanship of world politics. As to relations with foreigners, we have still neglected to provide for the enforcement of their rights and for the redress of their grievances in cases arising through acts of different states of the union in violation of treaties or of international law."

He gives a lengthy argument substantiating his promise, recalling the acts of several states in the union, notably California and bases his whole argument upon the thought that "We cannot maintain the wage scale of American labor and admit particularly cheap foreign labor any more than one can maintain two connected reservoirs at different levels." He contends the immigration to the United States which should be cut down is that of (1) "Low-wage labor, which is economically detrimental." (2) "Races which tend to live apart in groups and are not easily assimilable to the American nation in blood, traditions, sympathies, and ideals." (3) "Those of whatever race who are defective or who, even if they appear normal themselves, are the seed of multiplying numbers of

defective children, to become through disease and crime a heavy public charge and a widely vitiating strain in the nation."

As a whole the article is well worth the price of the magazine and should be a part of the reading of all of our readers. His attitude on the literacy test is not quite sound but has some good points in it.

CHAMBER OF HISTORY.

BY ROSCOE R. HILL.

When history is spoken of, one usually thinks of the past. In fact history has been defined as "past politics." This definition, however, is too restricted both as to content and extension. History has for its subject matter the present as well as the past; its beginning is found in the misty dawn of creation, while its termination is reached in the latest telegram of your morning paper. Nor must history be thought of as dealing with politics alone, for really it includes the social, economical, religious, political and other phases of the life of all men everywhere.

The greatest problem of the historian is to properly understand and depict the present. To properly accomplish this task the past must be studied to reveal the influences which have produced the present, and then an analytical study of the present must be undertaken in a manner similar to that used in the investigation of the past. In treating present historical problems it is difficult to secure a proper comprehension, because of the great mass of materials, personal prejudices and partisan viewpoints. Despite these obstacles the study of history in the making and the acquiring of the knowledge of how it is made are most fascinating occupations and are essential to those who will make their lives a vital influence in society.

A very stimulating book on the subject of historical study is the little volume of essays by Prof. J. H. Robinson, entitled *The New History* (Macmillan Company. N. Y., 1912). Besides the title essay there are others on the History of History, the New Allies of History, History for the Common Man, as well as specimens of the new historical method.

CHAMBER OF PASTORAL DUTIES.

BY JOHN RAY EVERS.

Pittsburg is not only the workshop of the world, where Vulcan hammers at his glowing forge continually, but this city is also a social laboratory of the most interesting kind. On the one hand we have thousands of crude foreigners, and on the other, thousands of the most cultured and intellectual people to be found anywhere. The homes of our East End rival those of any city in the world. We have art exhibitions that are only excelled by Paris and Munich. Our libraries, university technical schools, clubs and societies are of the highest type. The city is very religious. This is the Presbyterian stronghold of the world. The religious institutions of this city were founded by sturdy Scotch Irish and no city on the continent save Toronto observes Sunday with the reverence shown here.

Into such a city came "Billy" Sunday and his party. It was a fine opportunity for a failure. Yet he won. The consensus of the best opinion is that we did an immeasurable amount of good. The seven big dailies supported him staunchly. He spoke to over one million people. He secured twenty-six thousand so-called converts. He received \$45,000 in a great freewill offering after raising \$33,000 for expenses, and left town in a blaze of glory. He won rich and poor, millmen and great bankers and employers. He talked in the jails and in the swellest of our East End homes. The democracy was superb. The co-operation was magnificent. Episcopalians, Lutherans, Unitarians and Christian Scientists being about all who did not climb into the band-wagon. The Catholics did not oppose and Sunday did not attack them. He was wise in this for I have no sympathy with this hue and cry against them.

Of the so-called converts, at least one-half were already members of the churches. I doubt if there were ten thousand genuine conversions. Hundreds of churches are following the campaign with meetings and hundreds are being gathered in. But the greatest thing about the campaign was that it put the church on the map. Everyone is talking religion. You can walk into a bank and anyone will turn aside to talk about the church. A big business man gave me over an hour of his time yesterday and on Saturday another did the same thing. The conventional crust is scattered. A spirit has been liberated in

ur midst. This is the greatest gain of the meetings. Hundreds of drunkards have been put upon their feet. Immoralities have ceased in many lives. A glorious victory was gained by the temperance forces. Sunday hammers the life out of definite sins. The preachers have become courageous. They no longer trim and sidestep, they hit directly. The gain is great.

My own direct gain is small, only about ten or fifteen people. But I can see the new spirit of reality that is abroad in our city. It must be that the day of evangelism is not over, and, while all of my sympathies lie with Mr. Jordan and his pastoral and personal evangelism, while I strongly believe in religious education and personal culture, I am also sure that such means will not cover the entire field and that there will always be a place for the evangelistic meetings and for the big union effort.

READING NOTES.

BY ORVIS F. JORDAN.

The reading of the minister is apt to be desultory and lacking in plan. I am surprised to see how true that is of myself as I start to organize these notes. I wish to commend some helpful books and articles that I have read lately.

In fiction, I have read and reviewed at the church Jack London's "John Barleycorn." It is by all odds the most convincing temperance document we have ever seen although the book lends its autobiographical account with the sentiment of the drunkard in Proverbs, "I will seek it yet again." Jack London believes that most of our drinking is not due to any pernicious chemistry of the body, but men drink for social reasons and because of the continual accessibility of the stuff. The remedy of the book is prohibition.

Basil King's "The Way Home" is the most religious book of fiction I have read during the year. I also reviewed this at the church and could preach the gospel of Christian idealism most effectively by that means. The hero is a rector's son, disgusted with the worldliness and injustice of the church, who sets out to "live for himself." The havoc made by this notion of life is revealed in the plot.

We are now reading Moore's "History of Religion" in the International Theological Library series. We are finding a

good many established notions in this field overturned by the facts. For instance, Confucius has been represented as being agnostic both with regard to deity and immortality. This notion is clearly refuted by a more thorough study of the Confucian text and the passages that supported the old view are subject to new interpretation.

Mary Antin is the new star in the sociological firmament. Her articles in McClure's Magazine should be read by all our men. She came out of the ooze and mire of Russian Judaism. America's gospel of liberty is her new religion. One critic declares her autobiography, "The Promised Land" deserves to rank with Washington's "Up from Slavery."

Briggs' "Theological Symbolics," published posthumously is on our table and we have not been able to resist the temptation to read it like a woman reads a novel, by reading the last chapter first. It is a history of the great creedal statements and the author hopes for Christian union for Greek Orthodox and Roman Catholic and Protestant upon three ancient creeds the Apostles' Creed, the Nicene Creed and the Athanasian Creed. This conclusion is so reactionary as to make us astonished to remark that it is from the exiled heretic of the Presbyterian Church. It has a very interesting analysis and account of the Apostles' Creed.

No book we have read this winter has interested us more than that of Maurice Maeterlinck, "Our Eternity." He reviews the various conceptions of immortality, though our Belgian essayist does not regard the Catholic dogma to be worth a chapter. Some of his chapters are Annihilation, Theosophical Hypothesis, Spiritualistic Hypothesis, Reincarnation, Two Aspects of Infinity. He regards the hypothesis of annihilation the most impossible and absurd of any. Of almost equal absurdity, is the Catholic notions of things. He is a believer both in spiritual communication and in reincarnation. The Biblical World has recently written up Psychic Research, and the American Magazine for March has an article in appreciation of the leading Psychic Researchers of the world. Our critics must soon sharpen their pens to combat a new movement, which after years of obscurity now promises to spring into public attention and bring a revival of spiritualistic interest.

A MEDITATION.

BY WILLIS ALLEN PARKER.

At the beginning of another year I would pause and for a period contemplate the meaning and the worth of being, and of being alive. I would be reminded of what has been bestowed upon the life I call mine, by time, and place, and circumstance. Born to the present, rather than to any past generation; heir to my own, among many possible racial and national ideals; capacitated by birth for my moderate measure of power, health, and insight, and for the comfort and leisure I am able through them to provide, I realize my life to be in large measure a gift, whether of chance or of grace. I resolve therefore, by whatever resource of energy I possess, to live seriously; to be joyous in my work, moderate in my pleasures, chary in my confidences, faithful to my friends, forbearing toward my enemies, persistent in my purposes. I will be true to what each day enables me to apprehend as the truth, cherishing or yielding my convictions with equal cheerfulness as the larger vision commands, esteeming life to be the test alike of my own, and of my brother's creed. I will be helpful, acknowledging every needy man or cause my neighbor, so far as lieth in me to render aid. I will sympathize with every workman whose lot is harder than mine, and be a servant to every call of freedom and of peace. I resolve further to respect like nobility of resolution wherever I find it; to honor no one because rich or famous, and to despise none because humble or obscure. I will trust the unseen as if it were seen and known; I will assume the reality of Infinite Goodness and love, and regulate my conduct, as well as may be, by ideals that are consonant with such a faith. Holding my life to be identical with these purposes, I solemnly determine to be guided by them, and to reckon success in terms of their realization, during the coming year.

(Continued from page 9)

Judge Frederick A. Henry, one of our coöperating members is a leader in the Men and Millions Movement. He is a layman who gives liberally of his time and thought and means to the work of the Christ.

A note in the American Issue records the fact that the Gazette-Times and the Chronicle-Telegraph of Pittsburgh, two of her greatest papers, have announced that henceforth they will carry no liquor advertising. Do you wonder why we note that fact here? Two reasons: First, it is an event of importance worthy of being chronicled here; secondly, the owner of these two papers is Senator G. T. Oliver and Senator Oliver is one of the leading members of J. R. Ewers' great church in Pittsburgh. We think that it does not detract from the credit due Mr. Oliver to say that to Mr. Ewers belongs credit for part of the inspiration at least.

The secretary is in receipt of dues for the present year from Leslie W. Morgan, of London, which proves that Bro. Morgan is alive and prosperous. We only wish he had added a word of news about himself. He should not forget that we are all interested in him.

Herbert Martin, of Drake, has been invited to address the Philosophical Club at the University of Iowa.

Ellsworth Faris reports that he is right across the hall from J. L. Deming and they have great times together at Iowa City.

L. P. Schooling has reached his Alberta home again after a pleasant visit in Missouri, Chicago, and Oshkosh, Wis., where he spent a day with H. F. Burns, his old fellow pastor in Peoria, Ill.

F. E. Lumley reports several new students at the College of Missions.

H. B. Robison was recently invited to conduct the prayer meeting at Baptist Church in Canton, Mo.

UNITE THY CHURCH.

Tune, ARIEL.

Unite thy church, O holy Lord,
Bring Christians all to one accord
In freedom, truth and love.
Pour on us Pentecostal grace;
Weld us in one, our sins efface,
With fire sent from above,
With fire sent from above.

Greek, Roman, Saxon bear one Name.
End futile strife, thy people's shame;
All bitterness destroy.
O heal thy wounded, weeping bride;
Upraise and seat her at thy side,
In endless peace and joy,
In endless peace and joy.

So win the nations all to thee,
When all thy hosts, united, free,
Against all wrong are hurled.
So make one banner, crimson-died,
The banner of the Crucified,
Triumphant through the world,
Triumphant through the world.

ERNEST A. BELL.

A SERIES OF ARTICLES BY AMES.

We have secured from Doctor Ames a promise of a series of four articles on the general theme, "How to Be Religious." We are presenting the first article in this issue, "What to Do to Be Religious." The articles which will follow are, "How to Succeed," "How to Attain Happiness," "Resilience of Soul." Doctor Ames has been working on the problem of essential religion for many years and in these articles he will present his great fundamental convictions in somewhat popular form but with a thoroughly organized viewpoint. The members of the Institute are to be congratulated upon having this happy prospect for the rest of the Institute year and every member should read the articles with care.

WHAT TO DO TO BE RELIGIOUS.

BY E. S. AMES.

It is desirable to get as inclusive an answer as possible for this question and at the same time one which shall be capable of application to particular individuals and to special needs. Such an answer is found in the statement that to be religious is to work in practical ways for the realization among men of a society dominated by interest in human welfare. In such a society each person would work for the development of an ideal social order in which he himself and every other individual might attain the fullest and most satisfying development. This has long been known in religious literature as the kingdom of love and righteousness.

1. This is a comprehensive conception. One great fault with the statements of religious ideals has been their partial and one-sided character. Usually, when people inquire what a given denomination stands for, they expect an answer in terms of its peculiarities. Unfortunately, religious bodies have themselves been most conscious of peculiarities which separate them and have failed to emphasize the larger things which they have in common. As a consequence, the Disciples of Christ have come to regard themselves as peculiar precisely because they attempted to avoid all such peculiarities. When a good Disciple is asked what his church stands for, he an-

wers, "For Christianity." If the inquirer persists, by saying, "Yes, but what special doctrines or practices does your church emphasize?" the good Disciple will reply, "We strive to develop the entire Christian life, its doctrines, its ordinances, and its fruits." Of course, to other denominationalists, who are highly conscious and proud of some specific interest which their group has cultivated, it seems humorous for the good Disciple to take religion so comprehensively. But, in fact, although often stated in a naive and even pharasaical manner, the conception of a comprehensive religious life remains valid and essential.

It is not sufficient, in order to be religious, simply to cultivate health or education, or political freedom. Each of these things is important but each belongs to a larger life process. As illustrations of the superficial and incidental questions which have been allowed to absorb unduly the interest of religious people, may be mentioned feet-washing, the use of instrumental music in worship, ecclesiastical millinery, apostolic succession, the priority of faith or repentance, observance of the first or seventh day of the week as the Sabbath, etc., etc. In all these discussions there has been a tragic lack of perspective, of proportion, of proper emphasis and evaluation. It is important in our day to conceive more adequately the manifold and complex character of the social order in which the highest human welfare for all its members may be attained.

2. This experience of a concrete, human social order is always changing, and consequently the attention of the individual focuses now upon one need, now upon another. Sometimes a person's interest becomes centered upon a single experience, such as a misfortune, loss of money, or position. Then he may be unable to take a normal interest in other activities and may never recover confidence in his own business ability or faith in the fairness of other men. He may always insist that conversation discuss that subject, and no sermon can be satisfying which does not berate the sins of covetousness and injustice. But life moves on. It counsels us not to brood over old scores, but to develop new interests, to cultivate many relationships. We have many selves which answer to our important interests—bodily self, which craves health; material self, which craves property; social self, which de-

mands friends; intellectual self which seeks knowledge; professional self, which labors for honors; domestic self which keeps house and looks after children. Most normal persons cultivate all of these selves and others besides—and they should. They are all important for fullness of life.

Religious history presents over-development of special interests. For example, the Puritans who came to America sought religious liberty, but that historic event fulfilled itself and left a new generation to meet new tasks. Some denominations divided over the civil war and still remain divided after fifty years of peace! Now, economic pressure is upon America in new forms. Shall we therefore have new economic denominations?

3. Religion should project its program, not under the stress of the moment or of a special interest. It should rather conceive life broadly and as unfolding in a continuous development. The church should learn from the school. The latter tries to equip the individual for various functions and with a wealth of interests. It is no longer thought sufficient to teach a child a single trade or craft. He is made acquainted with much history, many arts, various languages, and various social institutions. Likewise the church should prepare a person not merely to meet illness, bereavement, misfortune and sin, but also furnish an ideal of growth of development for good people.

We need to think of religion as carrying out a well-balanced order of life such as we picture in sane and happy moments. Religious programs have too often been made under the stress of pain, or fear, or disaster. Religion must enable men to deal with these but there is more than that for it to do.

4. Probably the simplest, most concrete and appealing idea of what to do is that of working together for our largest, common interests. This may be applied to the local church as it is to the family. Then all right-minded members are kindly to each other, bear each other's burdens, stimulate each other by example and achievement. They sing songs, read noble literature, recall the persons they have known, contemplate their tasks, plan to radiate their faith to others and in many other ways upbuild the kingdom of love.

CREATIVE EVOLUTION AND CHRISTIAN TELEOLOGY.

By E. M. TODD.

In a paper on "The Christian Faith and Recent Philosophical Tendencies," read at a recent theological conference in Great Britain, Principal Garvie, writing of Bergson's "Perpetual Becoming," uses this language:

While he (Bergson) refuses to explain this creative evolution by mechanism, he as decisively rejects teleology. Teleology, in his view, sets rigid bounds to the *élan vital*, the creative impulse. We must not look forward to any definite goal, but rather backward to the common starting point. But a movement without any end before it is an abstraction; and religion and morality are alike teleological. Morality looks forward to perfection, religion to a kingdom of God. Movement itself has no meaning or worth unless as movement toward a goal that is regarded as worth reaching. Christian faith has necessarily a teleology. For the individual and the race alike, Christian faith sees a purpose being fulfilled. This is the most marked contrast between Christian faith and Bergson's philosophy." (Christian World Pulpit, lxxix, 168c.) The discrepancy between Christian teleology and Bergson's philosophy is more imaginary than real, and Christian faith is likely to suffer from needlessly setting it in antagonism to current philosophical tendencies.

Doctor Garvie takes it for granted that Christian teleology is to be identified with the "finalism" against which Bergson's philosophy is a protest. If so, where does that land us? For Bergson would seem to have made good his contention that finalism and mechanism were fundamentally one and the same thing; if life does not transcend finalism, neither does it transcend mechanism.

No doubt Christianity is teleological, as Principal Garvie maintains, but may not Christian teleology be defined so as to escape the pitfalls of the discredited "finalism?" I think so. (1) It may be defined statistically: it may be regarded as a plan definitely thought out and fixed and unalterable, in harmony with which the world, in its perpetual becoming, is being fashioned. A literal interpretation of the book of Revelation would give us such a teleology; it is the method

of most of the writers on the "last things" of the past and of all of the prophecy-mongers of the present. It denies all freedom to God and makes the universe a machine. This is the finalism which Bergson identifies with mechanism, and which he says can have no place in any rational theory of the universe. (2) It may be defined dynamically: it may be regarded as an unknown and unknowable and unpredictable end toward which life (God) is feeling its way, and whose blessedness is guaranteed to us only by the character of God. This conception leaves God free and at the same time gives to faith all the guarantee it needs. Paul said, "I know Whom I have believed." He did not stake his hope on definite promises for the future, but on the character of God as revealed in Jesus Christ.

If the seer, by a deep study of history and of the forces inherent in life and operating in society today is able to forecast the Kingdom of God as a likely goal of the evolutionary process, and then to conceive of that goal, thus posited, in terms of finalism—a pre-determined end towards which the whole creation moves—is not that all that Christian teleology requires? And is not that far enough removed from the finalism which Bergson condemns as being essentially mechanistic? As a matter of fact, is not that what Jesus did? Is not his "view of the world," as Wm. Adams Brown calls the sixth chapter of Matthew, based on just such a forecast? When a man by heartily giving himself to doing the will of God, throws himself into the current of God's life, as Bergson invites us to do as the condition of knowing life (God), and as Jesus did, he immediately knows the direction in which God is moving—the direction of the *élan vital*—and is able empirically to posit the kingdom of God, the goal of faith.

In order to hold this view it is not necessary to conceive of life as "blindly growing." When a father takes a child for an outing he does not know himself the exact forms of delight which his love will prepare for the child. And the child's anticipations of delight are based, not on the father's specific promises, but on the fact of the father's indulgent love. If the Force that bears us upward and onward is working, as Bergson maintains, toward purely spiritual ends, and if its essential nature is revealed in mother-love, then Chris-

tian teleology is safe.

Canton, Mo., April 1, 1914.

CHAMBER OF HISTORY.

BY ROSCOE R. HILL.

The study of history writing and the writers is one of the interesting phases of historical investigation. For the earlier periods of historical activity there have long been volumes treating the subject of historiography. However for the nineteenth century, it was not till within the last year that anyone has attempted to give a thorough survey of the work of that century.

Mr. C. P. Gooch, in his *History and Historians of the Nineteenth Century* (Longmans, Green and Co., N. Y., 1913), has performed an inestimable service in giving an excellent survey of the work and achievement of the historical scholars of the past century. Or as the author has well said in the preface, "The object of this work is to summarize and assess the manifold achievements of historical research and production during the last hundred years, to portray the masters of the craft, to trace the development of scientific method, to measure the political, religious and racial influences that have contributed to the making of celebrated books, and to analyze their effect on the life and thought of their time."

The bulk of the volume is given to a consideration of the work of the various historians and schools of historians in Germany, France and England. Extended treatment is given to Niebuhr, Grimm and Ranke of Germany; to Thierry, Guizot and Thiers in France; to Hallam, Macaulay, Carlyle, Froude, Acton and Maitland of England; as well as to scores of others from each of the countries. A chapter is devoted to the United States, where the work of Bancroft, Irving, Prescott and others is studied. Another chapter gives a brief survey of historical achievement in other countries. Two chapters dealing with the writings on church history and one treating the history of civilization close this very useful treatise.

THE CONGRESS CHANGED.

The Congress will be held at Indianapolis on April 28-30 in place of Lexington. Downey Avenue Church, Butler College and the College of Missions will be our hosts. The program will be carried out as announced in last month's BULLETIN. There is more interest in the Congress this year and it seems probable we shall have a large attendance. The themes are vital and the speakers are able. Our members should be there in large numbers.

OUR NEW DEPARTMENT.

This month we have more responses to our invitation to contribute to our new department "What the Members Say." Two more pages of this correspondence are in type and will be used next month.

The BULLETIN serves several needs for us but none is so important as that of being a medium of fellowship. Our members are in England, China, India and other foreign parts; they are in most of the states. No annual meeting can assemble them all. If you do not write for the BULLETIN so much as a post-card, you are not much inclined to let your brethren know you.

CHAMBER OF PASTORAL DUTIES.

BY JOHN RAY EWERS.

It surely would not do to allow the whole year to pass and not discuss under the head of pastoral duties the pastoral call. In addition to being preacher, reformer, general manager of the plant and force and orator on many occasions the minister must be a pastor. One-half of his working hours should be given to pastoral work. Many will hear this with a groan. To leave the study and the books is not pleasant and yet it must be done. Paul said that he preached the gospel from house to house. Here in the East particularly one has much of this house to house preaching to do. People do not know what we stand for or they have some very perverted ideas and one must go over the whole thing beginning with Thomas Campbell.

One of the world's greatest preachers says that our highest task is to bring comfort. There is no doubt about the amount of suffering. Rich and poor alike have their sorrows. To pray with the sick, to encourage the downcast, to help the

empted, to lift up one who has fallen into sin, to listen to the confessions of men and women, to advise them in difficult crises—all of this is splendid when one can go with strong faith, high courage and warm sympathy bringing sunshine with him always. We dare not become professional for who is so innocuous as the professional sympathizer!

No minister however brilliant he may be as a pulpit orator cares to neglect the pastoral rounds. He must know his people in their homes. Many men have felt that it is unmanly to go about calling upon the women in the afternoons! Well, the men are still in their offices and they will gladly turn aside to meet you most cordially. You need not specialize upon the women! Moreover the man who is really rugged, who does not have to be insisting to himself all of the time that he is a man, need not be so fearful of talking to the women.

But to me the supreme joy of pastoral work is the securing of definite pledges to become Christians. Precisely one hundred new members have come into my church in the last three months or two hundred and four in the past fifteen months. Many of these have been by personal workers in our congregation of whom there are a large number, but to most of these new members I have had the privilege of talking myself. Preaching alone, however excellent, will not compensate for the personal contact expressing personal interest and dealing with personal problems. Nothing can take the place of pastoral work. Unless a man intends to do careful pastoral work he should resign. He has no business tampering with holy things. Give one-half your energies to preaching and the other half to personal work.

CONVENTION OF THE RELIGIOUS EDUCATION ASSOCIATION.

BY CHAS. E. UNDERWOOD.

The Religious Education Association Convention which assembled March 4 at New Haven, Conn., and continued five days, discussed the theme, "Education and the Social Life." The subdivisions of the subject were, "Education and Society," "College Life and the Social Order," "Education and the American Spirit," "College Studies and the Social Order," "Preparing Students for Social Living," "Education in Relation

to Women and the Home," "College Organization and the Social Order," "The College in Relation to Citizenship and Social Character," "Making Social Citizens," "College and the Church," "The College and the New Social Order."

In addition to the topics noted above the association discussed problems related to the several organizations for the promotion of Religious Education.

The R. E. A. has adopted a broad program. It does not narrow its activities to meet the demands of many of its critics that it "keep to its field." It conceives its field to be as broad as the development of character through instruction and service. It seeks to develop the God-like attributes in man. It seeks to develop the conscience for service toward men. Specifically, in its official pronouncement, "The three-fold purpose of the Religious Education Association is: to inspire the educational forces of our country with the religious ideal; to inspire the religious forces of our country with the educational ideal; and to keep before the public mind the ideal of religious education, and the sense of its need and value."

In accord with this broad ideal the recent convention sought to clear the atmosphere in relation to the social problem. Many still believe that Social Service means the adoption of the economic system of the Socialist. Many on the other hand believe that all expressions of social activity should be divorced from the church. Through this misconception both social work and religion suffer, because in the full sense these separate activities are neither high social expressions, nor high religious expressions.

Even those who grow enthusiastic on the modern social service movement may in the utilitarian movement lose sight of the fact that many activities directed by the special organizations, by state and municipality, depend for their inspiration upon the church. The church has ever been, and ever will be that institution which with its fine idealism and tender sympathies inspires all present-day activities for practical service. The problem is largely for a larger supplementation of that idealism by practical work through the church, and a larger direction of the practical work in society by higher and purer ideals.

WHAT THE MEMBERS SAY.

I have no word of criticism; the Bulletin goes well. I have been reading some, especially along the lines of preaching to children, the children's service, the children's pastor, the child in the church. I am also having a special morning service for children at stated intervals. It helps some in getting family interest in public worship. The English are ahead of Americans in this regard. If some of the Institute members have pointers along this line, let us have them.

Cloyd Goodnight.

Get Peter Ainslie to write about the Swanwick Free Church Fellowship referred to in the report of the deputation of non-episcopal ministers that recently visited England. See the Christian Union quarterly for April, page 105. E. M. Todd. In these wild days of social "movements," "reforms" "nostrums," quick-change acts and the like, students and workers who would like to keep a level head and remain on the ground, would do well to read the late Professor Sumner's little book, "What the Social Classes Owe to Each Other." It will interest many to learn how it is that "poverty is the best policy" and that in a free country where every man is sovereign conditions should be such that "sovereigns cannot take tips." There is something said also about a certain "Forgotten Man," namely, the humble tax-payer, who in the last shuffle has to foot the bills for the mid-air social doctors. This book may ginger you up a little but it will make you think.

F. E. Lumley.

The forces in our brotherhood which work for liberty and loyalty are irresistible. There are some things money cannot buy. I have read "Christianity and Sin" by Macintosh and "Youth" by G. Stanley Hall, in the two weeks just past. Prof. M. A. O'Rear, of the State Normal, is giving a very fine course of lectures Wednesday evenings at the church on "Child Study." I enjoy very much the fellowship the Bulletin brings me. I wish some of the Institute men would move into this section.

F. L. Moffett.

I wish to record my appreciation of the Bulletin. It usually goes at one gulp. I like to see the different departments represented in all of which the work is certainly good, only Old and New Testament might come oftener.

C. G. Brelos.

A few days ago I was talking with a loyal but broad-minded Disciple of this city about the conservatism and narrowness of the Christian churches of the newer communities, and I expressed a wonder that this was so. My friend answered that he believed that it was because the broader-minded Disciples who come to new communities prefer affiliation with other churches, and so leave the narrower-minded Disciples as the manifest representatives of the Christian church in these communities. Are not the implications of that suggestion worth thinking about? I wish I could be at Indianapolis incognito at the congress. I shall be interested in the reports of the sessions. C. C. Rowlison.

A sentence from that thought-provoking book of Carnegie Simpson, "The Facts of Life," suggests to me a lack in our discussions. Our final creed is what we have not merely thought through, but lived through. Would it not be well if we touched the problem of our daily living a little more intimately?

" 'Tis life of which our nerves are scant,
More life and fuller that we want."

W. C. Hull.

I think your idea of a department for interchange of sentiments by the members a splendid one. If I have a suggestion, it is that steps be taken to make the next Disciples' congress a distinctly educational congress. It would be something to rally to and work for.

H. G. Plum.

We let the Centennial pass without any visible permanent memorial—will this pass the same way? Out here on the eastern frontier we are a good deal detached from the central currents; but this may be compensated by a more detached view of them. The "Men and Millions Movement" is a big thing, but there is one biggest thing it could do, that, I suppose, will not be done—namely, use about one million dollars of the money for the establishing of one really great representative theological school such as most of the other churches have. So long as we scatter our resources on too many Bible schools, so long must we expect our men to have to go to Harvard, Yale, Chicago, etc., for their higher theological training, and just so long our men will not be writing a world literature.

H. D. C. MacLachlan.

The Disciples and Congregationalists at Crystal Lake, Ill., are entering their second year as a federated work, and have proven to the community that two peoples of different religious views can work together harmoniously. The pastor has a Bible class in the Congregational Sunday-school of fifty members using "Doctor Scott's Life of Jesus." One of our Institute members is pastor of this federated work. If this is good for Crystal Lake, why not for other communities where these or any other two churches are weak?

W. H. T.

I am always pleased to receive the Bulletin. It is the only document coming to my desk that I read from cover to cover. Some of the articles are rather long. It is the personals that are interesting.

J. P. Givens.

The silence on the part of some of the members does not indicate that they are out of sympathy with the ideals and purposes of the Institute. The pendulum has swung far from the reactionary thought. Many are thinking more than they are saying, and listening that they may have still more to think about. But let not the silence become eloquent!

A. L. Cole.

I find Galloway's "The Philosophy of Religion," the latest volume in the international Theological Library series, delightful reading. It is scholarly, comprehensive, and written in a most charming style. One notes with pleasure that Ames' "Psychology of Religious Experience" is listed third in the bibliography on page 592. I have recently read H. S. Harrison's "V. V.'s Eyes" aloud to my family, and consider it one of the best studies in conscience to be found in fiction. It is a book that every preacher ought to read. I make reading aloud a constant practice, as regards fiction, and find it an aid in the cultivation of facility of expression.

Claire L. Waite.

I am convinced that the time has come—in fact is ever present—when men of conviction and faith should restate for themselves and their neighbors, the whole task of religion. We need a new map of our spiritual interests. We Disciples should consciously conceive our task to be the cultivation of the entire religious life, "the full gospel." If we rightly conceived and worked for the essentials of religion we would promote union and human welfare every way.

E. S. Ames.

NEWS NOTES.

BY E. A. HENRY.

Changes of address:

Judge Charles S. Lobingier, from Manila, to Shanghai, China.
 W. R. Howell, from Chestertown, Md., to Beckley, W. Va.
 C. C. Buckner, from Chicago to Connellsville, Pa., where he has gone to accept the pastorate of the church. Chicago will miss his leadership in the Irving Park church.

W. G. Winn of Rensselaer, Ind., was called to Irving Park and will probably accept.

Beckley Institute is prospering under the able leadership of Raymond A. Smith, and the hearty cooperation of F. F. Grim and W. R. Howell, along with several other equally good workers. It furnishes to the mountain peoples of West Virginia, where good schools are not yet supplied by the state, in sufficient numbers, a two year preparatory course and a four year academy course. Character building is the first consideration. Brother Grim went from Toronto to Beckley on an emergency call, intending to stay only a short time. Receiving a call to the Beckley church, he determined to remain and writes that he is enjoying the combination immensely. In his congregation he has coal miners and men with A. M. and B. D. degrees. Since he took charge of the church there have been 35 additions and \$200 has been raised for missions. A weekly calendar is issued which compares most favorably with those issued by large metropolitan churches.

A number of copies of the "Cablenews-American," leading daily of the Philippines, on the desk of the Secretary, contain news in which we all can take much pleasure and pride. Judge Charles S. Lobingier has been an honorary member of the Institute for some time. A non-resident member of Dr. Ames church, he has served for ten years as Judge of the Court of First Instance in Manila. He has been an active leader in every good cause in that city and his wife has been a social figure of prominence. President Wilson has honored his efficiency by promoting him to be Judge of the United States Consular Court at Shanghai, China. This position is one of the highest in the Federal Judiciary next to the United States Supreme Court. This position brings him very close to the University of Nan-

ing, with which he will probably have an official relationship as Examiner under the New York State Board of Regents under which the University is chartered.

Claire L. Waite is president of the Disciples' Ministerial Association of Greater Cincinnati, and its representative in the Federation of Churches, with which most of our Cincinnati churches are identified. He reports the work at Central showing a steady gain and adds that he is enjoying his work and the fellowship of the preachers of the city even more than he had dared anticipate.

George A. Campbell spent several days in Chicago the latter part of March, being present at the dinner given by the Disciples' Divinity House in honor of the completion of a fund of \$50,000 of additional endowment.

A. L. Chapman reports a meeting with home forces at Bozeman, Mont., which resulted in 51 additions, 33 of which were by baptism. He adds, "This experience has increased our faith in the wisdom of a local church doing its own work of evangelism. A church can scarcely hope to keep and train any more people than it is able to win for Christ by its own efforts." He also calls for more men for Montana into which 100,000 settlers came last year.

John R. Ewers followed the Sunday meetings with two weeks of special services at which he did his own preaching. There were 64 additions, 49 of which were by baptism. More than half were men and boys and all but five adults. A new church seems imperative and additional ground has been purchased and a six storey institutional plant is under consideration. One unusual feature of the meetings was paid advertisements run in even big city dailies. The verdict was, "they paid."

The Sunday follow-up at Bellevue, Pa., was led by Edgar Jones of Bloomington. Some 40 were added as a result. While last, Mr. Jones was used in other ways. On March 16th, he addressed the Disciples' Ministerial Association of Greater Pittsburgh and in the evening of the same day he was the speaker at a Brotherhood banquet at Somerset.

Upon March 18th, there began in Indianapolis a ten weeks course for the training of church and Sunday school workers. Among the Disciple representatives on the faculty were C. E. Underwood and C. H. Winders.

Cloyd Goodnight has been preaching at Uniontown, Pa. on "Factors for Community Development." Eleven members were added the past two weeks. The second address in the series mentioned was repeated to the Pittsburgh ministers on March 30th. The title was "The Courts."

Central church, Denver, Col., G. B. Van Arsdall minister closed a series of evangelistic meetings upon Easter day. We have not learned the results. An every member canvass has doubled the pledges for missions and increased those for current expenses by a half.

A. L. Ward believes in the stereopticon and in art. On March 15th, he gave a sermon lecture to 600 people on "The Moral Message of Great Paintings."

A. W. Fortune finds relaxation from teaching duties by preaching for the church at New Union, Ky. The March offering of the church was \$160, the largest offering ever taken by the church.

P. J. Rice supplied the pulpit at Springfield, Ill., on March 22, but after consideration declined the call that followed. He will remain at El Paso where he has been so successful for a number of years.

Burras A. Jenkins has submitted to an operation on the knee which has troubled him so many years. We hope and trust that this may bring him much deserved relief from the trouble.

A recent note in a contemporary pays tribute to the genius for friendship which characterizes Howard Cree of Augusta, Ga. It runs, "Howard is chaplain of the fire department, and connected with many of the fraternal organizations, an advocate of clean government, an adviser of the press, and on speaking terms with 99 per cent of the men, women and children of the city."

L. G. Batman of Youngstown, Ohio, recently entertained the Ravenna church with a stereopticon lecture on China, India and Africa.

Central church, New York, J. M. Philputt minister, has formally become big brother to the Russian mission of that city. Thirty members of the mission were present at the service in recognition of this new relationship.

On Easter morning, C. J. Armstrong preached to the Knights Templar in his church at Superior, Wis.

The Eternal Goodness

I know not what the future hath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies.

And if my heart and flesh are weak
To bear an untired pain
The bruised reed he will not break,
But strengthen and sustain.

And so beside the silent sea
I wait the muffled oar;
No harm can come to me
On ocean or on shore.

I know not where his islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond his loving care.

JOHN GREENLEAF WHITTIER

WHAT THE MEMBERS SAY.

The Bulletin appears to be so good to a man lodged up in the mountains that he has no suggestions to make except to say that he likes to hear the news and enjoys the articles and enters into the fellowship of thought with others. A. Holmes

The present policy of the C. I. Bulletin seems to me to be very much more helpful than the plan of former years. This issue has been especially helpful. Asa McDaniel.

There are several kinds of leaven at work among the Disciples. However, there is a God in heaven who is watching over his own. We may sweat in the process, but there is no doubt as to the outcome. Just as sure as two and two make four the truth is going to prevail. It is astounding that such a creedal basis should be proposed among our people as that now offered by the Phillips Bible Institute people. If that doesn't kill that school then most surely a portion of our people have drifted away from the "old Jerusalem gospel."

George Adam Smith lays down the following:

1. Loyalty to a divine providence supreme in righteousness
2. A willingness to be guided by events.
3. Permission to interpret by conscience—not tradition or schemes.

This is at least suggestive.

E. D. Edwards.

The third annual meeting of the Illinois branch of the American Institute of Criminal Law and Criminology will be held in Chicago May 27 and 28 at LaSalle Hotel. The papers and discussion will doubtless be of interest to Campbell Institute men. I have obtained the following speakers: Warden Edmund M. Allen, Joliet, "The Execution of the Penalty;" Judge Wm. M. Gemmill, Chicago, "President's Annual Address;" Major James C. Miles, Chicago, "Police Reorganization and Control;" Dr. Paul E. Bowers, Indiana State Prison, "Some Clinical Phases of Criminology;" Prof. Harry A. Bigelow, University of Chicago, "Review of Criminal Cases Decided by the Illinois Supreme Court During the Past Year." Other prominent men on the program for discussions are Prof. C. R. Henderson, University of Chicago; Prof. Horace Secrist, Northwestern University; Judge Albert C. Barnes, Chicago; Judge O. A. Harker, Urbana; Dr. L. S. Gabby, Elgin, and others.

C. G. Vernier.

The Disciples are children of the storm. Their cradle was rocked in the deep. If we shall lose our "fighting edge" it will take a really fine characteristic from a great movement. It is, therefore, a matter of congratulation that we have now and again an opportunity to contend for liberty in Christ Jesus, that liberty which will recognize no external authority and which is synonymous with a democracy which claims equal rights and privileges for all who recognize and honor this spiritual authority.

E. L. Powell.

One is impressed in reading the news concerning the men who have fellowship through the Campbell Institute with the fact that almost to a man they are doing conservative work, quietly.

READING NOTES.

BY O. F. JORDAN.

The influence of the popular magazine has an undoubted effect upon the moral and religious convictions of our people. In reading the *McClure's* for June, we noted some of these influences. The story called "The Penalty," by Basil King, will undoubtedly have an effect to inhibit divorce and by a means we can all approve. The story "Motives" is cynical and helps on the suspicion of a certain type of individual that motives are usually selfish and utilitarian. The story by Turner called "The Last Christian" contrasts the older orthodoxy with Christian Science, greatly to the advantage of the latter. It makes us wish we had a great fiction writer in the Institute to give our ideals more attractive dress.

The *Technical World* presents in popular form the results of modern science and invention. It is gotten up a bit Hearst-like each month but is thoroughly readable and helpful.

The *Biblical World* under Shailer Matthew's editorial management is a very different journal than in days gone by. The editorial each month reaches the spot and this month the protest against trying to amuse people into the kingdom of God is salutary and helpful. We have long since come to regard this journal as one of the necessities of a minister's equipment.

What has happened to the muck-raking magazines? After a regular ration of moral sensations, the present vogue of little stories of married life is a bit tame.

THE DEEPER ISSUES OF PRESENT RELIGIOUS THINKING.

BY HERBERT L. WILLETT.

It is perhaps a favorable time to take stock of the situation in the world of Christian scholarship, and attempt to estimate the effects of recent movements in theology and science. The minister or teacher who wishes to serve his generation with the least impediment of useless issues needs to be aware of the questions which have been solved or whose solution is so nearly achieved that they no longer present serious difficulties to the student. It may be taken for granted, to be sure, that there are many of our fellow-workers who are still troubled by these questions, and whom it is our duty and satisfaction to relieve as far as may be by the assurance of the firm ground now accessible. It is not by debate over obsolescent interests that this can be accomplished, but rather by a quiet and confident entrance into that field of assurance which has been won by careful research and courageous utterance.

No one with even moderate acquaintance with the scientific spirit of the last half century needs instruction regarding the great expanses of scientific fact which have been surveyed and inclosed within this period. The interpreting word in this domain is, of course, evolution. Darwin's revolutionary utterances on this theme have been followed by many volumes of verification, criticism and fresh knowledge. The earlier definition of natural selection and survival would not meet the test of the modern scientist. But the principle of growth in accordance with determinable laws and by means of resident forces is vindicated along the entire frontier of inquiry into natural phenomena. Whatever may be the new forms which fuller interpretations of the doctrine of evolution may take, we shall never go back to the older notion of a static world.

There is a type of literature and preaching which is apparently unaware of these facts. By men of this sort the criticism passed upon older forms of the evolutionary theory by scholars of the present time are hailed as the proofs that it has been discredited and is about to be discarded. There is

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There is a type of literature and preaching which is apparently unaware of these facts. By men of this sort the criticism passed upon older forms of the evolutionary theory by scholars of the present time are hailed as the proofs that it has been discredited and is about to be discarded. There is

a naive simplicity and confidence about such statements which is extremely diverting. It is significant, however, that the polemics against evolution are gradually ceasing, and that upon the mind of the most persistent and incorrigible of standpat theologians there is gradually dawning the conviction that diatribes of this character are useless and ought to be abandoned. The educated man of this generation utilizes the doctrine of evolution as the best working hypothesis in explanation of nature and human progress. If a better theory of the universe can be found later on he will welcome it, as new truth should always be welcomed. But in the meantime he wishes to use the best tools he can find in the world's big workshop.

Similar ground is now the possession of the student who works in the field of biblical criticism. There was a time not so long ago when the principles of historical and literary inquiry regarding the Old and New Testaments were passing through the fire of eager and searching scrutiny. The theories as to the composite character of many of the historical narratives, including those of the Gospels, were so revolutionary as compared with the older views of direct and even verbal inspiration that they seemed at first subversive of Christian faith. By most evangelical Christians of the last century it was considered necessary to accept at their full weight all statements made by the Scriptures. Not yet had it become evident that the real value and meaning of the Bible can only be discovered by setting its utterances in the light of contemporary history, comparative religion and the growth of moral ideals through the ages under the guidance of the Spirit of God. More than this, it has been the task of criticism to release the Bible from traditional readings and interpretations inherited from Jewish and Christian schools of thought which left their influence upon biblical translation and inquiry. Today the student of the Scriptures is not satisfied to accept traditional views regarding the literary work of Moses, David, Solomon, Isaiah or Paul, but insists upon letting the documents speak for themselves in the totality of their testimony. Out of such labors have come the newer values of the Bible in its frank and stimulating dis-

closure of the religious experiences of ancient Israel and the early Christian community. These Scriptures are less the guaranteed and final words of men supernaturally safeguarded from error either as teachers or writers than the honest and urgent utterances of those who were sensitive to the divine will in their respective generations, and who contributed to the progress of that supreme religious movement which found its culmination in the life and teachings of our Lord.

Here again one finds that the values of biblical criticism have become so widely recognized and approved that in the circles of biblical and theological study they are hardly questioned longer. To be sure there is still a long way to go before the last questions can be answered regarding the linguistic, historical, chronological and doctrinal details of the process. But the fact that on the main roads of Old and New Testament criticism the great body of Christian scholars travel together, and that their variations of opinion are almost entirely upon minor points, is as convincing and heartening as the fundamental agreement of geologists, geographers and astronomers.

Of course one knows that there are many men who occupy positions as preachers, teachers and editors to whom the whole process of biblical criticism is anathema. They are still repeating the shibboleths of two generations ago when Christian scholarship was startled and disquieted by the new science and attempted to meet it with denunciation and denial. Earnest and scholarly work was done by conservative writers, like William Henry Green, Edward Cone Bissell and Howard Osgood, who attempted in their respective institutions to stay the tide of critical interest in America. There were great discussions in those days over the Mosaic authorship of the Pentateuch, the unity of Isaiah, and the Babylonian date of Daniel. But the line of action has passed on and away from such inquiries today, leaving a reconstructed world of biblical literature in which the conclusions reached by the critical process are the commonplaces of teachers and works of references, both in Europe and America. It is significant that the informed dissent from critical views today nearly always takes the form of protest against what is regarded as some extreme of critical opinion. It is disquieting to the defend-

ers of traditional views of the Bible to discover that even those champions whom they had selected to combat the dreaded forces of higher criticism, writers of supposed conservatism like Sayce, Zahn, Orr and Sanday, accept most of the great principles of the critical method, and disappointingly yield the most vital points in the controversy, reserving their protest for secondary lines of defense where, as they believe, too radical conclusions have been reached by the main body of biblical scholars.

The Christian teacher and preacher ought to know the progress of events in these fields of serious and worthwhile religious inquiry, and unhesitatingly take possession of that ground which has been won by the earnest labors of the leaders whom he can trust. He will not be disturbed by the alarmed protests of men who are unable to adjust themselves to the new truth. They have full right to their testimony, and should be treated with all courtesy, but it cannot be expected that the progress of the church can be arrested by such voices. And when one contemplates those unscholarly and vituperative opponents of all critical effort whose sole weapons are invective and denunciation, one needs only to recall the fact that every generation of Christian progress is certain to suffer from such hampering and belated stragglers, whose baneful influence is a part of the problem of evil with which the gospel has always to deal.

It is the duty of the interpreter of Christianity who wishes really to live in the present and to enjoy and diffuse the gospel in all its timeliness and value for the man of today, to perceive the richness of the present domain of Christian thought and to make it his own. In addition to the reasonably assured ground possessed in the domain of science and biblical study, there is the new and fascinating field of psychology with its issues in religious education and in the changing theology whose emphasis is less upon the formal and increasingly upon the vital elements of our faith. The social significance of Christianity is dawning upon the church as offering some of the most valuable suggestions for the reconstruction of Christian teaching. The rich field of religious experience among all nations is now engaging the attention of an eager company of students, and promises to yield the most convinc-

ing proof of the universal and final character of the Christian message. Into all of these domains, along with the older disciplines of literature and history, the Christian scholar of the present age wishes to go.

But he is aware that none of these interpretations of life is an end in itself. The gospel uses many forms of truth, but is itself the power of God to save and enrich society. No mere intellectual survey of these fine fields of knowledge can satisfy the man who is seriously committed to the great adventure of Christian life and leadership. He wants to use them not as matters of intellectual apprehension but as aids to faith. Their possession ought to generate in him a larger optimism, a deeper sympathy with the world's life and work, a clearer vision of the task of Jesus and his followers in the world, a more urgent note of solicitude in his appeal to humanity, and a deeper and warmer religious life as his own possession. The spirit of research is essential to the informed and efficient life, but it must find its completion in the spirit of reflection, sacrifice and consecration.

The younger men in our ministry and teaching force are splendidly vindicating their heritage of freedom. They are claiming the privileges of higher education and the liberty of prophesying. They are rising above the level of denominational prejudices and are taking possession of the broad domain of the church of Christ throughout the world. They are beginning to undertake with seriousness and determination the great task of Christian unity, so long contemplated and admired, but largely neglected, by the Disciples of Christ.

The signs of promise are inspiring. It is no time for discouragement or defection. The old critical controversies are passing away because their ends have been accomplished. The new constructive sciences and activities constitute the interest of the hour. The days of hesitation and doubt are ending. The air is full of the voices of confidence and enthusiasm. The night is far spent and the day is at hand. The deeper issues of present religious thought are emerging to expression and reality, and the young men in the ministry and teaching force of the Disciples of Christ, unembarrassed by traditionalism, formalism or church authority, are the ones best able to bring them to their needed efficiency.

AIDS TO THE REALIZATION OF THE RELIGIOUS IDEAL.

BY E. S. AMES.

1. Association with people who share the same interest and deeply desire the development of a society permeated by love and justice is one of the best means for the realization of that higher social order. People interested in the same thing are interested in each other. Lawyers form groups to consider the interests of their professions. Artists organize societies for the promotion of art. They have a common fund of experience and knowledge. When they meet each other for the first time they are already prepared for acquaintanceship by their common tasks and needs. The spirit of comradeship and mutual sympathy arises out of this community of labor. Any suggestions from their experiments or devices or failures are quickly appropriated. This interest in people is almost directly proportionate to the importance of the interests which they share with each other. The companionships of sportsmen lack something of the depth of the companionships which business partnership develops and the associations of business are less vital and intimate than those of soldiers, campaigning together on behalf of patriotic ideals. But most ideal and intimate of all are the associations of religion. These intimate associations which are generated through mutual interest in the cause, help in turn to advance the cause. The church has always summoned its members into a close fellowship and encouraged them to confess to each other their hopes, and fears, their successes and their failures. Christians have always been urged to exhort, rebuke, reprove, comfort and love one another. By this means they have been able to grow in the graces and spirit of Christianity.

2. It is possible by thus meeting people at this level of their highest ideal interest rather than at the level of the styles or the weather, to create an ennobling atmosphere, an atmosphere which is impressive and engaging. It is possible to take an active attitude of will in the conscious effort to produce such an atmosphere and to maintain it. We know what it is to unite our wills to maintain the dignity of a deliberative body or to preserve cheerfulness and sympathy in the home.

It is equally possible to cultivate in all the activities of the church without cant or artificiality, an atmosphere of genuine good-will and mutual service. It is possible to have the consciousness of achieving the embodiment of the kingdom of love and righteousness within the circle of the local church. Christianity regards the local church as a sort of epitome of the whole kingdom of God. Here may be exercised the virtues of forgiveness, patience and unselfish service and of experimental constructive efforts toward culture, and the spiritually beautiful life. It would greatly develop the efficiency and vitality of a church to conceive the members as participants in the active creation of this heavenly kingdom. Nothing would more surely advance all the interests of religion than to induce Christian people to take this active attitude of will with reference to this social ideal and to persuade them to treat it with all reverence and devotion, and also with reasonableness and joy.

3. For this purpose, symbols of various kinds are available and helpful. The gatherings of the church may be regarded as occasions on which this ideal is held up and interpreted and dramatized. It is on this account that the church feels its life quickened when it sympathetically witnesses the enactment of the ordinances. As they behold a candidate rising out of the waters of baptism into this new fellowship they feel themselves confirmed in the faith and their own consecration renewed. The communion service is essentially a reproduction of the Last Supper, in which for the moment, the disciples realize with the Master, the fulfilment of the full measure of love and devotion to His kingdom.

All the fine arts, literature, music, painting, architecture, and sculpture are instruments for the embodiment and imaginative expression of these religious ideals.

4. It is important to recognize that the ideal itself and all particular phases of it need constant restatement. Therefore, teachableness and childlike docility are essential. This may be characterized also as the scientific habit of mind, which involves entire impartiality, candor, and appreciation of novelty. Simple genuineness and sincerity concerning their spiritual experiences help people even more than assertions of

settled belief and conventional faith. It is surprising what spiritual quickening people get from each other by frank declarations of their doubts and difficulties as well as by their faith and hopes. These persons who never confide in us with reference to some doubts and perplexities are apt to arouse our suspicions. We feel that they are not quite fair with us, not quite open-hearted, for all people, who ever have been utterly sincere and genuine and intimate with us have had some uncertainties, some obscurities, some doubts. Many of them have been like Mrs. Browning, "anchored, but anxious."

It may reasonably be expected that religious associations should develop new means of eliciting expressions of spiritual experience and new symbols as vehicles of them.

CHAMBER OF PASTORAL DUTIES.

BY JOHN RAY EWERS.

"The Yale Lectures."

I hold it to be one of the pastor's duties to maintain the open mind and to seek to learn the whole truth at all times. Consequently when the way opened for me to attend the Yale lectures this year, as the guest of Mr. Clark Archer, president of the Campbell Club, I very gladly made my journey to New Haven.

Yale is a delightful old place. The Green and the Campus are wonderful. The modern tendency however, is all toward science and technology. The Sheffield schools are growing by leaps and bounds. The Divinity School has poor buildings, of the nameless architecture of a few decades ago. Even the chapel has nothing to be desired. But it takes more than buildings to make a school as the Yale Divinity School or Heidelberg University proves. The Yale faculty is superb, beginning with Doctor Brown and including such men as Doctor Bacon and Doctor Walker.

All ministers in the little state of Connecticut are invited to the convocation. Many responded. There were some very funny ones. One saw the typical parson there, with his little mutton-chop whiskers and all but bald pate. The white tie and the long coat were conspicuous. The divinity students,

of whom there are more than 100, seemed to cut the lectures. I suppose that each one thought that one small head could hardly contain all the truth as it was, without listening to the great men who came to lecture.

Let me hasten to say, however, that the Disciples rank highly in Yale. They run away with many of the honors and are leaders in the school. Mr. Archer is one of the strong men not only in Yale but among the brotherhood of Disciples. No man among us knows as much about the Mohammedan problem. His thesis upon, "The Ethics of Mohammed" is a masterpiece and will soon appear in book form.

We have some fine fellows in Yale. There are men there who will make their mark in the coming years. They will compel attention. But our communion seems to ignore them. Many of them have no offers worth considering from the Disciples, and the temptation to take up work among the Congregationalists is very strong. I wonder why our best churches do not get in touch with our men in Yale? Some do, but not many. These men need encouragement. Many of them have done their seminary work at great sacrifice. They are loyal and true sons of our communion and they should be engaged at once.

Dr. C. Sylvester Horne, of London, whose recent death we all so deeply lament, gave a brilliant series of lectures upon "Preaching." He was a flaming torch. Grounded deeply in the verities of our faith, he reached out widely after all sorts of men. His whole burning message was touched with social significance. The second lecturer was Doctor Buckham, of Pacific Seminary. He spoke upon "Personality." He is a quiet, convincing scholar but lacking in kindling enthusiasm. But his lectures were solidly packed with the best of ideas. His message abides.

As a retreat the week at Yale was rich. As a mental stimulus it was strong. In fellowship it was delightful. On Thursday evening I spoke to the Campbell Club at a reception arranged by Mr. and Mrs. Archer. I was much pleased with our men. I only hope our churches will appreciate them. Mr. Archer is the type of man who should belong to our group. He should be invited to enter our Institute Fellowship.

CHAMBER OF HISTORY.

BY ROSCOE R. HILL.

In view of the present relations with Mexico, the Chamber of History this month presents a reading list of the best available books upon that country, including history and description, with brief notes as to their value and content.

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A travel book, which is a "spirited chronicle of adventurous wanderings in Mexican highways and byways."

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NEWS NOTES.

BY E. A. HENRY.

More changes of address:

C. S. Earley from Hill City, Kans., to 302 North C St., Oskaloosa, Iowa.

W. G. Winn, from Rensselaer, Ind., to Chicago, Ill.

C. R. Wakeley, from 6118 Ingleside Ave., to 5616 Kenwood Ave., Chicago, Ill.

On Easter Sunday morning, C. J. Armstrong preached to the Knights Templar in his church at Superior, Wis.

A recent banquet of the Men's Bible class at Canton, Mo., was featured by three addresses, "The Place of the Man in the Sunday School," by H. M. Garn; "The Place of Religion in the Life of Man," by H. B. Robinson; "The Place of Christ in Religion," by E. M. Todd. We wish we might have been there to listen.

The Classical Association of the Middle West and South held its tenth annual meeting in Iowa City, April 10 and 11. Among the speakers were Roy C. Flickinger, and W. L. Carr. Dr. and Mrs. Norton of Drake were also present. H. G. Plum, J. L. Deming and Ellsworth Faris helped entertain the visitors.

Dr. Ames is rejoicing in the appointment of two of his members to China, C. H. Hamilton to the chair of Philosophy at Nanking, and Grace L. Taylor for grade teaching at Nanking. The church has already finished the \$1,200 fund for foreign work and Dr. Ames is wondering if he ought to try for more. This seems to have come so easily.

O. F. Jordan reports 21 additions since the first of the year. Five on Easter Sunday. A reception was held on the Wednesday after Easter for all those who had joined the church since January first.

The secretary supplied the pulpit of the Central church, at South Bend, Ind., on April 19th. Rev. Hemry has resigned and the church is looking for an able leader to take his place.

Clarence G. Baker reports six recent additions to the Batavia church to which he ministers.

Austin Hunter continues to make every Sunday a decision Sunday for some new members. On Easter Sunday he received 20 of whom 17 were by baptism.

W. H. Smith is finding success in his labors at Bloomington, Ind. Since January first, he has received 26 members into the church, many of them heads of families, men who are influential in the life of the city.

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On the evening of June 14th, the Knights of Pythias of the north shore will gather at the Evanston church for a sermon by J. F. Jordan on "Chivalry and Fraternity as Life Ideals."

In writing of a recent evangelistic service at Carthage, Ill., the pastor, A. L. Cole, says, "We are so busy working for the cause of Christ that we forgot all about 'the sects' and no attempt was made 'to give them medicine' or to 'put them out of business.'" Seven adults entered the church.

Dr. Willett continues lecturing about the country. In March he was in Houston, Texas at the Municipal Auditorium. Early in April he was at Central church, Des Moines. He is scheduled as commencement orator at Evansville, Ind., this spring.

First church, Hannibal, Mo., George A. Campbell, pastor, recently made an every member canvas with gratifying results. The church also recently received a legacy of \$3,000 from the late W. H. Dulaney.

Clarence Rainwater reports great progress in his play-ground work, both locally and ideally. New organizations are being formed in Hamilton Park, of which he is director. But best of all, the College of Commerce and Administration of the University of Chicago has recognized the need of capable administrators for such work and has added a series of courses to its curriculum for that purpose. Mr. Rainwater will give three majors of this work next year and certain courses in sociology and other departments of the University will be correlated. The result is two complete outline courses, the first a shorter one for men who wish special preparation to lead in various departments of the playground work and a longer graduate course for men who are preparing to be directors of play-grounds.

CHAMBER OF RELIGIOUS EDUCATION.

BY CHAS. E. UNDERWOOD.

The Birth of the Intellect.

One of the great crises in Religious Education comes about the time a young man attains his majority. Especially is this true if he enter college. During the common school years, the boy accepted as final the word of the teacher. In the high school period, the boy accepted as final the word of his text. When he reaches his majority, especially if he grow mentally,

he seeks primal causes. He awakens the sleeping intellectual giant within him.

It is this experience which N. J. Aylesworth has termed the "Birth of the Intellect." Nicholas Murray Butler has defined education as "the gradual adjustment to the spiritual possessions of the race." By spiritual possessions he means the scientific inheritance, the literary inheritance, the æsthetic inheritance, the political inheritance, and the religious inheritance. In the birth of the intellect, the youth enters on the final stage of adjustment to these inheritances.

If attention be given to but one of these inheritances, at this crisis, the mind delves beneath the surface of dogmatism and exploits the rich mine, found therein; but those inheritances which the mind does not explore remain in the realm of childish imaginations, to be in the end contemptuously tossed aside. The youth is entitled to the full inheritance.

We are interested especially in the bearing of this problem on religious education. It is easy to deny the existence of the problem, and to demand that the youth hold to the childhood faith with its unreasoning acceptance of familiar dogmas. But the Biblical references to the meat of the word in contrast to the milk, and to the necessity of giving a reason for the hope that is within us point to the necessity for a mature religious conception. The acceptance of the necessity of readjustment of the youth's mind to mature consideration of other things carries with it the necessity for careful consideration on the part of the youth of his religious problem. Else in the development of the giant intellect, the undeveloped spirit be crushed in the process. There is need at the crisis for careful religious education. No college student in America should be without opportunity for religious education of the type which will develop the giant spirit. Our large universities and technical and professional schools should have affiliated institutions, thoroughly non-denominational in character, for the careful study of the Christian religion. Our church colleges, with their program of liberal education, the adjustment to all the spiritual possessions of the race, including religion, should press their claims as never before, and with a clear vision of the opportunity set themselves to the problem of developing a sturdier manhood, and more virile Christianity.

Campbell Institute Bulletin

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NUMBER 9

THE SUMMER MEETING.

BY ELLSWORTH FARIS.

The committee is unable to announce definitely concerning the arrangements for taking care of members who will be in attendance at the meeting, July 21-23. The brethren in Chicago were very desirous of securing a small hotel that would be convenient and that would accomodate the whole party at a moderate expense. The chairman of the committee that was appointed to consummate these arrangements has been sick part of the time and out of the city for some time and therefore has not been able to complete the preparations. If such an arrangement is impossible, we can be taken care of as in previous years but every effort will be made, of course, to carry out this very excellent suggestion, which came in the first place from Dr. Ames. There has not been any complaint at all in the past, but it was thought this would be a great means of drawing us together and of enhancing the fellowship.

The committee has been hoping to secure the attendance of fifty of the members at this meeting. At the present time, I have letters from thirty-two men announcing that they are definitely planning to come. I have letters from eleven who say their attendance is in doubt and that they will come if possible. I know of ten others who are surely coming who have not written me. Plum and Deming of Iowa City, and several of the people in Chicago will certainly be there. Thirty-six of the men writing to me say that they cannot come at this time. These facts indicate that the attendance will be quite satisfactory, and it seems not impossible that there will be a total attendance of fifty men. None of the meetings that I have attended have had so many and I feel sure that the value of the meetings will be greatly increased by reason of the larger attendance.

The program promises to be very interesting. Some of our good men could not appear but we have acceptances from nearly twenty. The committee invited the men to write on subjects of their own choosing this year and the interest will surely not decrease on this account.

The details of the program will be arranged later but some of the subjects sent in are in this list: Constructive Program for the Disciples of Christ; Causes of the Differences among the Churches; Adaptive Nature of Christianity; The Pragmatic Ground of Faith; The Function of the Church in the development of the Religious Life of the Child; The New Testament Doctrine of Faith; Disciple Hymn-Books and Trinitarianism; Emerson, Prophet of the New Era; A New Theory of the Song of Songs; Principles of Hebrew Metrics; Suggestions about Revelation; Some Neglected Aspects of the Divorce Problem; Observation on Religion in New York; The Educational Status of the Disciples' Ministers; Prehistoric Times in Greece (illustrated), and several others which are not ready to formulate yet. This will surely be a program with interest and variety and vitality.

The opinion seems to be very common that we ought to have much time for the discussion of important issues this year and the committee is taking that into consideration. In particular, it is desired to have conferences on several of the proposed programs of work for the Institute. Committees will present reports for our discussion on several subjects. It has been proposed that we begin immediately a series of books on subjects that are vital and timely; the question of a quarterly review has been repeatedly raised and we ought to have some fruitful talk on this proposition; then there are other projects, such as the systematic campaign to increase the number of graduate students from our schools and colleges; the plan for some system of fellowships for our own members, the plan for definite work for children or for religious education, and other suggestions that have come from one or another source.

It is probable no suggestion will be adopted in the form in which it has been made. The combined wisdom of the gathering will work out improvements on anything that has been proposed. One thing is quite evident and that is that the brotherhood has great tasks that can only be performed by the men of the Campbell Institute, not on account of superior ability on our part but because nowhere else in the brotherhood is there such an organized group of men who have received so much preparation of a formal kind. It is in a spirit of *noblesse oblige* that we are thinking of the future.

It is to be hoped that all the members who can do so will arrange to be present. The full program and further details will be announced in the July Bulletin.

IMPORTANT NOTICE.

BY E. A. HENRY.

The membership of the Campbell Institute has been increasing for several years but not so rapidly as it should. Each year some names are rejected for want of information about the candidate and after each meeting some one says "I intended to propose Mr. ——— but forgot." The increase in membership means not only an increase in returns from annual dues but also a decrease in the per capita cost of the Bulletin, thus setting free for other uses a larger percentage of our funds.

Our constitution provides that not more than one honorary member may be elected any one year. The other classes of membership are practically unlimited. We need Christian business men, doctors and lawyers for our Cooperating membership. Monthly reading of the BULLETIN and contact with Institute thought is a great stimulus to the intelligent layman. We need a large increase in our Associate list. Young men should be brought into fellowship with the Institute while in school. Most of all we need many Regular members, men who have taken their higher degrees and men of breadth and vision and proven worth.

Send in nominations to the Secretary *at once* and he will file them and put them in the hands of the membership committee at the proper time. Give address, degrees, schools, etc.

THE SECRETARY MARRIES.

We are in receipt of the announcement of the marriage of our secretary on June 1. We are not surprised, for he has been acting suspiciously for some time. The lady is Miss Grace Edith Hartman of Evansville, Ind. The young people are to be at home in Chicago July 5 at 6040 Ingleside avenue. Our secretary has spent more time than any of us keeping institute members acquainted with each other and in doing many of the disagreeable chores connected with such an organization. It would be a deserved courtesy to drop him a note with good wishes and all the rest. We hope that the young people may be blessed with long life and every happiness.

THE PREACHERS AND THE EUGENIC PROGRAM.

BY FREDERICK E. LUMLEY.

This is not to be understood as an attack upon the preachers. But it is to be understood as a frank and timely warning that they are making bad friends among certain scientists. Being interested in the ministry as well as in science, I would have us prepare against thrusts from biologists, sociologists and social reformers, by recognizing some neglected factors in human salvation. It is now known that all saving knowledge is not with the theologian. Therefore I plead for a more tolerant attitude.

The preacher ought to be held accountable in social life because he is a man, because he is a Christian man, and finally because he is an official Christian man. He serves society just as any man serves when he finds that it is dangerous not to do so. But he also serves because he belongs to "the brotherhood of the burning heart." And more, because he has an office in this brotherhood. He has this office of his own free will; no one forced him into it; therefore he ought to bear all the responsibilities attaching to it. He gains his living by holding this office. He ought to give good measure in return. He ought to hold back nothing that will aid human progress.

But here we find a remarkable contradiction; the preachers have not always been willing to preach the "whole gospel," although I never heard anyone admit it. They have scrimped the bread of life. And more than this, they have often opposed movements which were inaugurated to supply what they neglected. Many times they have been unable to recognize any spiritual, any religious value in what did not wear a certain kind of garb. Other ideas and plans have been accepted without inspection. It makes one peevish sometimes to hear vociferous appeals to the church to spiritualize movements and schemes which have, could these speakers but see it, more passion, idealism, and up-to-date thinking than some churches. Some one will, some day, ask what elements should be added to make these movements religious and spiritual, and then we shall see some side-stepping.

But leaving aside the preacher's relation to other reform movements, I wish to emphasize the part he might play, yes,

and the part he does play, in what is known as the Eugenic program. For I believe that by incautiously performing marriage ceremonies, he runs unique risks and assumes grave responsibility. This he does chiefly as an official. But gross carelessness is no longer excusable. The union of two people with life-giving powers is fraught with incalculable consequences to the children born of that union and to society, for good or ill. And the ones who put their stamp of approval on such acts ought to be increasingly sure that the consequences will not be harmful.

Ministers have assured me that the unions which they sanction never prove abortive. But the facts are that a large percentage of marriages do. Somebody grants these sanctions—the mayors, J. P.'s, magistrates and the like, I suppose. Not all. The ministers do it, too. Some perform so many wedding ceremonies that they could not possibly take time to scrutinize every case unless they ceased to do other work connected with their office. And anyway, the production of the unfit goes steadily on. The ministers are sanctioning it or they are not. If they are, it is time to stop; if they are not, it is time to tell others to stop.

I need not pause to describe the Eugenic program. Plenty of books on that subject are available. The minister's principal part comes just now in relation to the negative part of that propaganda. I say the production of hosts of unfit, to fill all our public institutions, goes steadily on. Our public charities are an enormous charge upon the clean, respectable people. And the authorities are asking whether there is any justice or wisdom in this. The answer is an emphatic denial. Therefore, should those who sanction marriages favor the persons who have to pay the bills or should they favor those who marry largely to gratify their passions? Whenever I have urged that the clergy are partially responsible for this state of things, I have been superciliously informed that it is not so. I simply cannot see it that way.

Several years ago, the preachers of the East were immeasurably shocked when one of their fraternity sanctioned the marriage of a wealthy libertine and an innocent young woman. Anathemas were not spared in ecclesiastical circles, and the responsibility assumed by the clergyman in question was

generally recognized. But what better do others do? The rich man was able to care for his offspring; society would not have suffered even if the children could not have escaped. But when cruel, poverty-stricken, rotting, drunken parents are allowed to marry, the offspring and society both suffer the consequences. If the minister who sanctions the union of the unfit rich is guilty, how can the one who sanctions the unfit poor be guiltless? Does the acceptance of a small fee make the crime any less?

I have been told that the state assumes all responsibility when it grants the license. Therefore the preacher is without blame. But what is the state? Is it anything more than "all-of-us?" Are the preachers not in this group? A little careful thinking will show them that when they put the responsibility all on the state they simply shift it from their official shoulders to their private citizen shoulders. They do not get rid of it.

But moral and spiritual leaders are not necessarily satisfied with the way the state does things. They need not fold their hands and meekly acquiesce. Above all men, ministers have stood for what was right and helpful because it was right and helpful and not merely because it was customary. By virtue of their office they are automatically opposed to all laws, customs, and conventions which destroy life. Otherwise they are very ordinary men with no particular purpose in life. I am condemning this passive submission to a custom which is bringing unfortunate results.

I have been told that others will perform ceremonies if we do not. For a time this may be true, but it is no excuse. Others will run saloons and brothels and gambling dens if we do not. Undoubtedly such a stand as I am advocating would materially cut into the annual income. But where is the minister worthy of the name who would balance for one instant this much-needed extra money against the wrongs attributable to the business which yields it?

I was recently sitting with the police judge and facing a big, ill-sorted parcel of humanity, and a little girl of fourteen, charged with obtaining a license under false pretenses. This fellow had been smart enough to take an older woman to the vender of state's privileges but did not expect any dis-

crimination from the "marrying parson," and was not disappointed. I could not help wondering what the judge thought of the preaching fraternity. If the undertaker follows the physician, the judge is more truly in the preacher's train. The investigation showed that this parson had just simply gone ahead with his eyes shut.

And there is another side to this matter which is very important. It is clear to me, by sanctioning unfit marriages, the ministers are defeating their own excellent work to a very considerable extent. First, I think all will agree with me that the insane, feeble-minded, criminally degenerate, professional vagabonds and others are practically impervious to the gospel message—as classes. They have not the capacity to receive Christian truth and profit by it. But with little power for good, much power for evil. Now some of the taints which these classes exhibit come by heredity; they are the product of unfit marriages. Then, if the minister sanctions such marriages, and the creation of such people, has he not defeated his own ends?

Second, there are in any community those who watch the minister spend his efforts to reach the unreachable and, seeing him fail, then charge him with preaching a futile gospel. Supposing it takes no intelligence to receive the truth, these lay all blame on the delivery of it, and throw dust into the air at every opportunity. They undermine the preacher's influence and place themselves out of his range.

Third, there are many thinkers and students who become convinced that preachers, by neglecting certain parts of the truth, are concerned mainly with non-essentials, or are very one-sided at least. They see vast differences in the immediate needs of people, but they see little differentiation in the messages delivered. To them it seems as if all people were put through the same knot-hole indiscriminately. They conclude that, being so narrow, preachers have neglected many essentials and therefore have nothing of importance to say. No doubt this is a wrong view but this is what is, and the preachers have to deal with it. This is a further curtailment of the preacher's influence.

Finally, we should include about one million children under eight years of age that die annually before they can receive

much religious teaching. I am not saying that these are eternally lost, therefore. I do not believe that. But I am saying that infant mortality is so high because parents are unfit to be parents, and this is a tremendous waste of life. To give birth to a child is a heavy expense. If the expense brings satisfaction and progress, it is not regretted. But if it brings disappointment and further cost, it is to be deplored. This annual "slaughter of the innocents" is America's offering to the twin gods of Ignorance and Carelessness. Here, then, are four classes of people outside the preacher's range because of his willing sanction to unfit unions. Personally, I doubt whether all the influence over his parishioners that a minister gains by performing marriage ceremonies over-balances the influence that he loses in the way I have indicated.

If any preacher needs yet to be convinced of the evils of unfit matings, piles of evidence are now at his disposal. If any preacher is yet so unsophisticated that he thinks he performs wedding ceremonies by divine right, let him learn that he does so only by the authority of an early custom recognized in law. It has never ceased to be his privilege to refuse. He can marry only those who come up to his requirements.

Certain clerical orders have recognized this tremendous responsibility and have proven that it is feasible to refuse. I have tried to show that it is logical and urgent if we would work intelligently to dry up the source-spring of many evils. I believe the results would be most advantageous to social progress. At any rate, this plan would clear the skirts of the preachers from the charge of complicity in this most unholy business.

WHAT THE MEMBERS SAY.

Dr. George Herbert Palmer of Harvard has just completed a month's lectures in my department in Pomona College. It was a great benefit to us all as you know. I enjoy the Bulletin. These are great days for the free soul among the Disciples. Dr. W. E. Garrison and I will address the Pacific Coast R. E. A. Convention at San Francisco which meets April 23-25. Doctor Garrison is still religious education director of Pomona church.

Willis Allen Parker.

CHAMBER OF PASTORAL DUTIES.

BY JOHN RAY EWERS.

The best days in my ministry are those days when I succeed in private devotions. In such days I do more for myself and more for others than in other days. But I am one of those unfortunate souls that cannot always make the connection with the resources of heaven. When I was a lad my father gave me a handsome Bible and I began to read daily from its sacred pages. There was no doubt about the sacredness then! Later I took the Christian Endeavor pledge to read the Bible every day. Often I would forget to do this during the day, but before sleeping would remember my unperformed duty and would arise, light the lamp and read at least one verse. In college I took, for a while, the pledge of the "Comrades of the Quiet Hour." We studied Sharman's "Life of Christ" each morning upon rising. In my first pastorate an able attorney gave me a beautiful volume of the "Septuagint in Greek and English" which for many months I read conscientiously, every morning, with great profit. Then followed busy years in which, I regret to confess, the "Morning Watch" was frequently omitted. It was omitted to my great spiritual loss. But I have tried to make it a life-habit to begin each day with Bible reading and prayer. Recently I have taken up a suggestion made to me by Doctor Judson of New York, the reading of one or more hymns also.

I am convinced that our entire work needs to be spiritualized. There must be hard work. There must be close and accurate thinking. We must guard ourselves against softness. Mysticism must not be pushed too far. It has great dangers. We must not become victims of rapt imaginings. But, on the other hand, we must not become cold or dry. We must keep warm hearts. The spring must never go dry. We should aim at sainthood. Few attain it because few aim at it!

Many preachers are put to shame by the devotional lives of laymen in their churches. I know of a prominent business man who kneels down every night of his life, wherever he may be, and earnestly prays, as simply as a child. In business he is masterful. But I have discovered the secret of his loyalty to his church. Coming down to breakfast one morning in the home of one of my men, I surprised him in his

library at his devotions. His Bible was open and he was praying. We were both confused. I felt like an intruder. He told me that for years it had been his custom to read the Bible and pray every morning but that he doubted if even the members of his own household knew it. He added, "I would not dare to enter upon my day's work, with my one hundred employés, unless I began the day with prayer." I wonder if any preacher dares to go even into the pulpit without private devotion? I wonder.

I know a country minister who goes from his parsonage directly into his pulpit in a very glow of prayer. I know a city minister who spends a full hour before service in spiritual exercises in his study. Woe to the man who trusts to his magnetic personality, his mental cleverness, his social graces, or his oratorical abilities! His days are numbered. He flourishes like the grass of the field. Blessed is the man who is planted by the rivers of water. The prayerless man is powerless. Thus at the end of the year I call attention to that which should have been first of all. "I can do all things in Him that strengthens me."

HOW TO BE HAPPY.

By E. S. AMES.

1. It would conduce greatly to happiness to take the ideal of a just social order as something in the making. If we identify ourselves with the process of creating the kingdom of love, we will be more sympathetic toward it and more effective in developing it. Persons are much less likely to have satisfaction in enterprises toward which they are only spectators and not participants. In the play, "The Passing of the Third Floor Back," the boarders exemplified what may be characterized as the "Boarding House attitude" toward each other and toward life. They sit about in a kind of grouchy isolation watching for opportunities to criticize other people, the food and the general conduct of the house. Each one selfishly appropriates the comfortable chairs and the best of the food. The change which takes place through the introduction into the circle of a generous, sympathetic personality is quite magical. A home-like atmosphere is generated; persons defer to each other and engage in kindly acts and speak

sympathetically. Life then takes on charm and interest. Nothing in the external environment has been changed; it is only the difference of attitude, will.

Now, we all have the option of taking life as an outsider or as an insider. The latter is the way to happiness. It enables us to overlook many things which would otherwise annoy and depress us. It releases the finer energies and enables us to accomplish larger and better things.

2. When we identify ourselves with an activity of any sort, we become more conscious of its difficulties and develop a higher appreciation of its achievements. The most interested observers of masterpieces are those skilled in the same technique which had produced those masterpieces. Only experts are really able to appreciate the fine points. When the casual, superficial critics turn away with flagging interest those who know remain, and continue their moral support by their spontaneous interest. When we are thus vitally interested we give ourselves without effort. The genius for music does not regard practice as a hardship. The devotee of a cause is not conscious of sacrifice. He easily ignores many unpleasant things. Like a boy hunting rabbits in the underbrush, he does not mind the scratches and the exertion. Hunters on an adventure cheerfully endure hunger and exposure and fatigue. It is much more true of the participants in the great causes of humanity that their zeal for a great ideal enables them to ignore many rebuffs and misfortunes which to ordinary men would be sources of extreme unhappiness and misery. It is seldom possible to overcome annoyances and disappointments by brooding upon them or by undertaking to deal with them directly. They are often forgotten, however, by concentrating attention upon larger interests and the satisfying phases of our experience.

3. It is possible to train the will to this objective attitude. One may learn to think in terms of a cause rather than in terms of his own personal weal or woe. It is not necessary to consciously surrender the quest for happiness for one's self in an effort to make other people happy. A better method is to direct one's effort toward the success of common enterprise in which the agent himself shares as well as all others concerned. This objective interest may be illustrated in

terms of the welfare of the family. The father labors to provide for the whole group, himself sharing in the results with all the others. He does not seek his own satisfaction merely, nor the happiness of the others in contrast to his own, but in working for the welfare of the family as an objective fact he brings success and satisfaction to every member, including himself.

The same objective attitude should be employed with reference to the ideal social order. If one labors for it intelligently and whole-heartedly he blesses other people and himself without being either an altruist or an egoist in the usual meaning of these terms. On this account, there is deep significance in the thought of devoting one's self to the church or to the kingdom of heaven. The old hymn: "I Love Thy Kingdom, Lord," expresses a devotion which is forgetful of the self in a narrow sense but which contributes to self-realization in the larger and truer sense. The cultivation of this objective attitude requires the use of the imagination. It is necessary to be able to visualize or in some other way to make vivid the ills and sufferings which our united efforts might relieve. It is particularly important to be able to conceive new and undeveloped interests and satisfactions for mankind. The apostle Paul was convinced that if the brotherliness and sincerity which existed even imperfectly in his little mission churches could be extended to all the nations and races and tribes of men it would result in immeasurable blessings. He was even able to share the pleasure of such a religious brotherhood with his fellow-Christians by contemplating it in anticipation.

4. People are constantly deceived by seeking happiness in the externals of life. The wisdom and warning of Solomon and of innumerable sages and philosophers and saintly souls among the common people have been impotent to correct this illusion. We are able to verify out of our own observation and experience the fact that the happiest people are not the healthiest or the wealthiest or these independent and care-free. It is a strange paradox that happiness cannot be attained by self-coddling and self-indulgence. It springs up more luxuriantly in the wake of soldierly enterprises, of heroic adventures, or burden-bearing tasks and the like. The way

to attain happiness, therefore, is to enlist in a cause, to devote one's self to a task which is complex and difficult, but which promises to minister to the welfare of human beings.

CHAMBER OF HISTORY.

BY ROSCOE R. HILL.

(This list continued from last month.)

Two volumes giving a detailed account of history, politics, government, religion, education, finances, railways, industries, life of the people, and description of each of the states of Mexico.

Noll, Arthur Howard, *Short History of Mexico*, Chicago (1890).

Very good brief sketch of the history of the country.

Noll, Arthur Howard, *From Empire to Republic: The story of the struggle for constitutional government in Mexico*. Chicago, A. C. McClurg (1900).

An excellent detailed account of the political history covering mainly from 1810 to 1876.

Rives, George Lockhart, *The United States and Mexico, 1821-1848: A history of the relations between the two countries from the independence of Mexico to the close of the war with the United States*. N. Y., Charles Scribner's Sons (1913).

Two volumes giving the best and most complete account of the relations of the United States and Mexico, including the Mexican war.

Terry, T. Philip, *Mexico: Handbook for Travelers*. N. Y., Houghton, Mifflin Co. (1911).

A guide book on the style of Baedeker.

Tweedie, Mrs. Alec, *The Maker of Modern Mexico*, Porfirio Diaz. N. Y., John Lane Company (1906).

A very complete life of Diaz, praising him for his work for Mexico and her people.

Winter, Nevin O., *Mexico and Her People of Today: An account of the customs, characteristics, amusements, history and advancement of the Mexicans, and the development and resources of their country*. Boston, L. C. Page & Co. (1907).

The Mexican Year Book: A financial and commercial handbook compiled from official and other returns (1913). Issued

under the department of finance.

Good for statistics and facts regarding finances, commerce and industries.

NEWS NOTES.

BY E. A. HENRY.

Another move is announced for the not distant future. Truman E. Winter, for four years at Fulton, Mo., has accepted a call to the pastorate of the Third Church in Philadelphia, Pa., to begin work July 1. His work at Fulton has been most successful. The church board there passed resolutions commending him in the highest terms. They give him credit for leadership and inspiration in the building of the new \$60,000 house in which they are worshipping. The Third Church will receive a consecrated leader full of energy and enthusiasm which should stir the city of brotherly love widely and deeply. We congratulate Bro. Winter upon the big task he is undertaking and the church upon the big leader it secures.

The secretary is in receipt of a splendid letter from C. S. Earley telling of his new field at Oskaloosa. He writes, "I began my work here about the middle of March. We have an old church of between 500 and 1,000 members. We will know a little later which number is nearer correct. The work starts off hopefully . . . which is customary, but I intend to be happy in my work. We have a great field here with plenty of room for exercise."

Another letter that brought cheer to our heart was from Dean G. D. Edwards, of Columbia Bible College. He writes in part, "It may be interesting to you to hear of the good fortune of the Bible College of Missouri this year in its relation to the University of Missouri. Three advanced steps favoring the Bible College have been taken by the University authorities. 1st. The approval of a course of Bible study for freshmen credit toward the A. B. degree. We already had one course for sophomore credit while the remainder of our credit work is for junior, senior and graduate students. 2nd. Hereafter the University will permit us to issue our study schedule (at our own expense) as a part of theirs. 3rd. Hereafter any student may offer as many as fourteen hours of Bible work toward his A. B. degree. Heretofore nine was the limit."

A letter from the vice-president notes the following C. I. men present at the Congress and suggests that he may have missed some: Marshall, Ward, Ames, Willett, Todd, Moorman, Morrison (C. C.), Philputt (A. B.), Underwood, Sharp, Lumley, Howe, Smith (W. H.), Payne, Jones, Garvin, Pritchard, Winders, Serena, Kenyon and himself. As those present already know, no special Institute meeting was held. Bro. Blair adds concerning his work at Eureka: "This fellowship is the most enjoyable of my life but these staid saints are not being thrown into any turmoil through my prophetic utterances and efficiency filosofi!"

Dr. Roy C. Flickinger, of Northwestern University, addressed the Evanston church on May 14 upon the subject, "Homeric Days in Greece." His slides presented the latest work of the excavator in uncovering to us the until recently little unknown life of that distant age. In this connection it occurs to the scribe to wonder about what a splendid volume of "Campbell Institute Studies" our men could publish with theologians, sociologists, lawyers, criminologists, judges, editors, Greek archeologists, biblical archeologists, Latin scholars, English scholars, college presidents, philosophers, mystics and anti-mystics—but why go on?—to contribute articles. We could produce a volume that no scholar could afford to be without. Why not revive that ambition of former days? If some of these people will write Bro. Faris at once he will be glad to give them places on the summer program and their papers read then with the criticisms will serve as splendid nuclei upon which to build the volume. Why can't we hear from Flickinger on Homer, from Vernier on Criminology, from Rainwater on Playgrounds, from McClintock on Literature, etc., etc?

On Sunday, May 17, the Evanston church listened to an address by Theodore Zifkovich, Ph. D., a Servian assistant of the Bureau of Charities in Chicago. His subject was "The Slav in Europe and America." The stereopticon was used.

The formal installation of Carlos C. Rowilson as pastor of the LaCrosse, Wis., Congregational Church, took place on May 9-21, too late for a report to get in this month. We hope to have it next time. On April 27 this church listened to Booker T. Washington. The pastor's Sunday evening ser-

mons have been upon the general theme of "A Modern Definition of Religion." Among the subjects treated were "Inspiration," "Original Sin" and "Authority." So popular have the sermons become that there was a demand for a repetition of some to which the pastor replied, "It seems to me to be the business of the church to attend its appointed services and not for the pastor to repeat sermons."

J. R. Ewers has been traveling. Among other places visited, he went to Yale to hear the Yale Lectures on Preaching by Sylvester Horne. He found them most fascinating and profitable, though, oddly enough, neglected by most of the resident students. He enjoyed a splendid night with the Campbell Club of Yale. We hope the lectures may be written up in his chamber of the Bulletin.

Perry J. Rice has been making some important contributions to our knowledge of affairs through his "The Call of the Frontier" in the Century and "The Present Situation in Mexico" in the Evangelist. Those who missed these two articles should turn back and read them. We regretted that we could not call Rice to live in the midst of us but his interpretation of the frontier gives us some recompense for his remaining so far away.

As president of the Denver Ministerial Alliance, G. B. Van Arsdall has been accomplishing things in that city. The churches have united in a series of special services observed simultaneously with most excellent results. He claims to be a pioneer in the "Go to Church Sunday" movement which was observed in Denver on November 2, 1913. Holy Week services were held in ninety-four churches with excellent results. The four Christian churches of the city have received eighty-five additions since Easter.

I. L. Parvin and the Niagara Falls church are recovering nicely from a smallpox scare. The Bible school is growing and the church enjoying additions.

H. B. Robison and the Canton, Mo., college authorities are planning a repetition of the Ministerial Retreat held there last year. The dormitories and gymnasiums will be open to the visitors who come for meditation, lectures, conferences and recreation. The dates are July 14-17. If interested write Bro. Robison for particulars.

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THE SUMMER MEETING.

The annual meeting of the Campbell Institute will be held July 21-23 in the Hyde Park church, Chicago. We will have by far the largest attendance of our history unless all signs fail. Those who have promised us addresses are B. F. Dailey, J. S. Hill, Roy C. Flickinger, Tom Dean, E. E. Faris, G. D. Edwards, Grant Pike, W. C. Hull, E. S. Ames, C. E. Underwood, J. C. Armstrong, A. W. Taylor, C. C. Rowlison, G. B. Stewart and Dean Kirk. Others will read who have not sent in their subjects.

The fellowship of these men in the intimate meetings of the institute makes our meeting the event of the year for most of us. The full program will soon be in print. Enough is promised already, however, to prove you ought to be there without fail.

CHAMBER OF HISTORY.

BY ROSCOE R. HILL.

The book of the month is from the pen of one of our own number. *Constantine the Great and Christianity* (Columbia University Studies in History, Economics and Public Law, New York, 1914) is the title of the volume which Professor C. B. Coleman of Butler offered for his dissertation for the Ph. D. degree at Columbia. The book is a study of the part Constantine played in the "crisis in the rise of Christianity to dominance in the European civilization." It is an admirable and scholarly piece of work, in which the author shows that he has mastered both the medieval and the modern authorities on the subject. He successfully treads the maze of conflicting evidence of the sources and of the theories of the later writers and arrives at definite and rational conclusions. The work is divided into three parts, entitled respectively, Constantine and Christianity, the Historical Facts, the Legendary Constantine and Christianity, and the Spurious Constantine. In the first part, he shows the imprint of Christianity upon the laws, inscriptions and writings of Constantine; he sets forth the growing favor which Constantine manifested toward Christianity; and he discusses the 'conversion' of Constantine and the religious revolution of his time." Part two traces the origin of the various legends

which were woven around the historic Constantine, and discusses each in detail. The last part treats the history of the *Constitutum Constantini* and the "Donation" which it contains exposing the forgery and showing the part played by the Donation in the Protestant revolution. The appendix contains a number of important documents and a complete bibliography is added. This excellent volume should be read by every member of the Institute.

ANOTHER DEPARTURE FROM THE SCRIPTURES.

A Campbell Institute member—let him bear his odium without a name—has been gathering statistics on ministerial education among us. He received this rebuke from one valiant defender of the faith:

"Yours of the 15th at hand. It sounds Methodistic to me. I know of no Disciples' Commission with authority to collect or authorize collections of such data as you suggest. If there is such a commission, it is a self-appointed one and wholly without authority to do so. It is simply a longing desire to be like the denominations. Let the gentlemen first collect data regarding the educational qualifications of Peter and the Lord before coming to the Brotherhood and with unauthorized power trying to collect material for an inquisition like the one which recently took place in South Dakota.

"How can the church be aided by such a quest as this? Who assumes authority of such propaganda? It appears that there is a bunch of men that simply **MUST** have official positions and if they are not available, then create new commissions for them. Who demands my papers and who shall receive them? No one but the official board of the local church. We are congregational and yet there is a crowd of men who are determined to drive us on to the rocks of denominationalism and ecclesiasticism. In the Methodist church we knew the educational status of every minister and woe unto the man who carried no title or degree to the cross-roads for him. The college can never be made the doorway into the ministry—it is not so in the Scriptures. If there is any inquiry to be made let it be made regarding the ministerial qualifications of such men as Jenkins, Morrison, Ames, Loken and Willett. I approve and agitate education, but I recognize no authority to inter-

ogate me regarding my qualifications. I report to one—our heavenly Father.

“One of the boys writing to the presiding elder of the Christian church, received this reply, ‘Send me your papers, give educational qualifications, etc., and perhaps I can give you an appointment.’ Let us stand fast in the liberty, wherein Christ hath made us free and be not entangled by the yoke of man. The Christian Evangelist, speaking of a few vacant churches says, ‘When shall we change this terrible system?’ We would change it in a day, if they had their way. How many are NOW supplicating for a bishop? We have one head, Christ. One name, Church of Christ. One book, the Bible. One baptism, Christ’s baptism. One way into his kingdom, His way. Who is troubling Israel just now? Those who are claiming the higher education. Where are we wandering to? All we hear is: Biology, Pedagogy, Psychology, Social Service. Altogether too much emphasis on how shall we teach? How? How? How? We grow tired of it. Let us say, What shall we teach? What? What? What? This will bring us back to our equilibrium again. The last touch will not come to our education until with the pencil of death we are given the last glorious blending.”

CHAMBER OF RELIGIOUS EDUCATION.

The Church School.

BY CHAS. E. UNDERWOOD.

Above is the title of a series of pamphlets, written by Walter A. Athearn, and published by the Department of Religious Education, Drake University. Each pamphlet deals with a department of the Church School—Beginners, Primary, Junior, Intermediate and Senior.

Professor Athearn has attempted to publish in concise form the conclusions of scientific investigation into the Sunday-school problem, avoiding on the one hand the popularization of his work until one loses the scientific spirit, and on the other hand using language sufficiently non-technical that the work may serve those who have not thorough technical training, child psychology and religious pedagogy.

Each pamphlet deals with the scope of the department, nature of the child in the department, nature and material of

the curricula, expressional work, organization, program, equipment, classified book lists, and material under heads peculiar to the problem of the department under consideration.

Especially striking is Professor Athearn's discussion of the adolescent period. A single quotation will illustrate, taken from the pamphlet on the Intermediate Department, pp. 4, 5, as follows:

"The Three Waves of Adolescence. For twelve or thirteen years, nature has been at work building a boy or girl. Nature now begins another twelve-year process of turning boys and girls into men and women. Boys and girls are but the raw material which nature has assembled for the building of men and women. The twelve years' period of construction is divided into three parts, usually designated as early, middle, and later adolescence. During the period of early adolescence which lasts from twelve or thirteen to sixteen years, nature devotes herself most largely to physical changes; she rebuilds the body of an adult. New organs are installed, old organs modified and strengthened.

"Having constructed the body of a man or woman, nature now installs in this body the emotional nature of an adult. Middle adolescence, which comprises from the sixteenth to the eighteenth year, is characterized by this installation of the emotional nature of the mature man or woman.

"Nature now takes a six-year period, known as later adolescence, from the eighteenth to the twenty-fourth year, for the installation of the intellectual equipment of the mature human being.

"Of course all these changes are going on at once, but the physical changes are the dominant characteristic of the first; emotional development characterizes the second period, and intellectual reconstruction is the distinguishing element in the third period."

Professor Athearn's work is characterized by the sane effort to impress leaders in Religious Education work with the necessity for readjustment of the child to new conditions with the minimum confusion and shock to the child. This characteristic in itself marks the author as a man of clear vision and frees his publication from the taint of partisan propaganda.

WHAT THE MEMBERS SAY.

After one year in the Congregational ministry, I am delighted with the fellowship and hugely enjoy the freedom that enables one's energy to be turned from doctrinal subtleties to the great civic, industrial and personal problems of today. This has been a busy year. I have lost fifteen pounds in weight. We have had a great fight for better civic conditions and something has been done, but it has been free from heresy hunters and devoid of bickering. The Bulletin has been a great joy to me. I do not feel the least bit out of the C. I. fellowship. That is a bond that transcends denominationalism. I hope to get to the meeting next summer. Wisconsin Congregationalism is capturing lots of disciples. C. C. Wilson goes to Darlington.

C. J. Armstrong.

Have just concluded a meeting with home forces as part of simultaneous evangelistic campaign in Augusta, Ga. New members added one-twentieth to membership roll. The removal of "conditions" from Men and Millions Movement has relieved this great enterprise of an incubus we would have discovered difficult to carry. The Augusta, Georgia, church closed the best year of its history under the leadership of Howard T. Cree, for ten years its pastor. Here in the southland where flowers are abundant we have the pulpit decorated every Sunday in the year. Why not beautify the "house of the Lord" as we do our homes? Palms and ferns are accessible when blooming plants or cut flowers are scarce or prohibitive in price. Is this a suggestion other churches can adopt with propriety? Among my community activities, the inauguration of the Associated Charities has been conspicuous. Have helped secure \$7,500 from city and county and will aid in raising \$10,000 additional by public subscription.

H. T. Cree.

My year has been an exceedingly busy one but I have read about forty volumes. I have found great profit in a few books of special merit. One of these is Dean George Hodges' "Every Man's Religion," a most delightful and readable volume. I have also enjoyed Doctor Parkhurst's Yale Lectures on Preaching, entitled "The Pulpit and the Pew." My

month-end series on "The Ancient Gospel in Modern Fiction" has shown me the great possibilities of the occasional pulpit use of a new book as a vehicle for carrying scriptural truths to the men and women of today.

Edgar DeWitt Jones.

Just a word of good cheer for the Bulletin. Our silence is not from lack of interest. The Bulletin is always a welcome visitor and read with great interest. New York is still on the map and Central Church is forging ahead with its great problems which are the problems of a city, increasingly foreign, Jewish and Roman Catholic in population.

James M. Philputt.

While I have been adjusting myself to an uneducated constituency, which (as to the D. B. on the back of my bulletin) wondered "what them letters wuz," the "Eucken and Bergson," by E. Hermann, has lain only partly read upon the shelves. This is the month of baccalaureates and addresses. This week I deliver a special address to the Y. M. C. A. and Y. W. C. A. of Southwestern College. Hence next week, or the last of the month, would be the earliest that I could possibly write anything. I will try earnestly to send something in by that time, and appreciate the honor that you confer upon me in the request.

Richard Gentry.

Mrs. Burns and I will sail for Europe June 16 from Boston, to be gone three months. The church gives us the time with a financial lift besides. We expect to visit Germany, Switzerland, France and England, though we shall see only one or two cities in each country. In London, we shall spend five weeks, for I am to supply the Amerly Congregational Church, S. E. London, during the month of August. I am hoping that the C. I. meeting this summer will be largely attended and that the lump of leaven may work mightily to leaven the whole lump of Disciple dogmatism with its liberalizing and vitalizing power.

Harry F. Burns.

Perhaps we do need a little stirring up. I have been very busy this year, for together with teaching in the Bible College of Missouri, I also preach half time for each of two churches. Incidentally I have baptized twenty-three at one of my churches in three trips recently. By all means, keep the Bulletin going.

W. C. Gibbs.

NEGLECTED FACTOR IN THE DIVORCE PROBLEM.

By C. J. ARMSTRONG.

Galsworthy displays marvelous ability in vividly picturing conditions, strikingly delineating character, and frankly presenting the problems of human passion. Unfortunately he stops there. He reveals no solution. One sentence, however, which he puts into the mouth of Hillory in "Fraternity," is very suggestive. Hillory says to his brother, Stephen, "I am not living in married celibacy with impunity." This brings us face to face with what I believe to be the neglected factor in our discussions of the divorce problem. Diana, Hillory's wife, is the type of woman (artistic in temperament, lean, pure, rigid and frigid) that our age too often produces—the woman who carries into married life the same attitude towards the sex that she had before marriage. (See "The Truth About Women," Hartley, p. 75.) I do not say that all marital unhappiness has this for its cause, or that this will account for all divorces, but so far as my own experience as a pastor in helping to settle marital troubles is concerned, I have yet to find a case in which this was not the primary cause.

Divorce statistics, like death statistics, only give the immediate causes. For instance, a man gets drunk, is killed by a train, or contracts pneumonia and dies, or kills someone else—the death certificate does not state that liquor is the cause. It only gives the immediate cause. So divorce statistics tell us how many divorces were granted for adultery, cruelty, lack of support, drunkenness, desertion, etc. In thousands of cases these are but the immediate causes—the ultimate cause dates away back, either in the wife's "frigid" attitude or the husband's brutal sensualism.

The trouble, I believe, is in lack of proper sex-education. That statement may cause a smile in view of the tremendous emphasis that sex is receiving today. Yes, we are pointing out the danger of sex-abuse, the diseases that may be contracted, and the necessity of moral purity for happy, normal life. But are we, in addition to all that, emphasizing the normality of sex? Too often sex is discussed, not as a normal function of life, but as something vulgar, and a chaste life is presented as celibacy. Too often the product of such teaching is a Diana

who puts upon her husband the burden of "married celibacy." This will account for the moral collapse of many a good man, while a brutal, sensual husband (or, on the other hand, a Diana of the masculine sex) will account for the misery, and sometimes the fall, of a good wife. I realize the danger of emphasizing the normality of the sex function. Such knowledge is not for the very young. Some way, however, must be found so that both the danger and the normality of the sex-relation may be indelibly impressed upon both men and women. It is a crime to permit any couple to unite their lives without such knowledge.

If all who sought divorce were sensual, evil, cruel brutes, the root of the trouble could be easily detected, and drastic laws, both in reference to marriage and divorce, might accomplish some good. But such is not the case. In addition to the thousands of clean, good people who have sought relief in divorce, are the multitude of unhappy married couples who remain in misery for the sake of children, fear of sensationalism, or for financial reasons. There is clearly something, besides corrupt hearts, at the basis of the problem. Every mother who impresses her daughter that "society" is the acme of life, that parenthood is a burden, that marriage must be financially and socially "suitable," and that the sexual in marriage is synonymous with the sensual, is preparing her for marital misery, and, perhaps, is writing the first page of a brief in a future divorce action—no matter what the actual brief may charge as the immediate cause.

When one considers that the normality of sex is so pre-vaillingly lacking in sex-education, the indirect (and, sometimes, direct) ways in which celibacy per se is exalted, the false motives that underlie so many marriages, and the total ignorance (which many mistake for the virtue of innocence) with which young people, especially young women, are permitted to enter marriage, the wonder is not that there are so much marital unhappiness, so many moral collapses, and such an array of divorces, but that their sum total is not greater. And they must increase until the normality of sex finds its proper emphasis in our sex-educational policy.

It is here that Ellen Key goes beyond Galsworthy. No writer is more misunderstood and misrepresented than Ellen Key.

She has been accused of being a free-lovist, a home-iconoclast, and a justifier of sensuality. The careful reader of her works knows that none of these charges is true. (See "The Dial," Jan. 16, 1914, page 47.) It is true that she advocates separation when love is dead, remarriage where another love has come, and even parenthood, without marriage, when there is true love. But she places a heavy burden of responsibility upon any who would put these theories into practice. Her contribution, however, is not in that advocacy. That doctrine will never prevail. The way to relieve the present marital unrest and help cure the divorce evil is not by breaking up unhappy homes, or by parenthood outside the marriage bond. That would result in greater social ills than the present system. But it is this doctrine that has been assailed, while her essential message (her great contribution) has been overlooked.

She advocates three things that will help solve our problem. (1) Love as the moral basis of marriage. (2) The education of love so that intuitively it will seek the good of the race, and (3) "The holiness of generation." If no other motive than love led to wedlock, if love had reached the point where prospective offspring were part of its ideal, and if the begetting of children were a sacred, divine act, our problem would be solved. For the present, those unhappy in wedlock must, for the general good, fight faithfully their moral battles, but that sad fate need not be pressed upon future generations. To cure divorce, we must not simply strike at symptoms. We must reach the ultimate cause. Society must come to consider other than love marriage as immoral, love and eugenics must be reconciled in the passion for the race's progress, and parenthood must be understood as the holy of holies of married life.

Love is not lust. Love need not be blind. Sex is a sacred function of life. Passion is the normal pre-requisite of generation. Celibacy except for a sufficient reason, is a crime against nature and humanity. We shall rise to Christ's ideal of individual and social purity, and to His standard of marital fidelity expressed in the words, "Whosoever puts away his wife, except for fornication, and shall marry another, committeth adultery; and he that marrieth her when she is put

away committeth adultery," when we actually realize the sacredness and normality as well as the dangers of the sex-relation. Until love is the moral basis of marriage, until love is reconciled with eugenics, until generation is holy, we shall have marital woe and congested divorce dockets. Drastic laws, as experience shows, do not increase marital purity.

Nothing will help more to cure the divorce evil in days to come than for every young person before marriage to have a heart-to-heart talk with an enlightened, Christian physician or a pastor who is enlightened on this subject.

This, I am convinced, is the neglected factor in present-day discussions of the divorce problem.

(See Galsworthy's "Patrician," "Fraternity," "Dark Flower;" Ellen Key's "The Woman Movement," "Love and Marriage," "The Century of the Child;" Densmore's "Sex Equality," Chap. XIII; Ellis' "The Task of Social Hygiene," Chap. VI; Hartley's "Truth About Women;" Coolbridge's "Why Women Are So," Chapters II, III; Saluby's "Woman and Womanhood," Chap. X.)

Superior, Wis.

RESILIENCE OF SOUL.

BY E. S. AMES.

1. The course of individual experience and of social development is never entirely smooth, or in a straight line. In any survey of man's endeavor after the higher, more comprehensive ideals, we must therefore take account of the difficulties and reverses which are involved. These are due in large part, to the frailties of human nature and to the magnitude of the task to which man's spiritual ambition leads him.

Human beings are weak and forgetful and wayward. We become fatigued and discouraged. Our minds are overborne by the vastness and intricacy of life. Bereavement, loss of fortune, evil and suffering and strife overwhelm and distract us. They unnerve us; they fill us with uncertainty and fear.

Along in middle life a person sometimes finds himself beset by a strange sense of numbness and of the flatness of existence. He sits down and makes an inventory of himself; he looks in the mirror and observes that the face is not an old face;

that the eye could still light up on occasion. He weighs himself, has his blood pressure taken and finds himself in a fair state of health. He reflects that he has had much experience, has accumulated some knowledge, and has other resources of power which were foreign to his youth. But with all this he stands dumb and hopeless. In his youth he plunged ahead, made experiments, took risks, and felt life to be full of zest. He believed the world to be greatly in need of him.

2. What treatment is able to cure a soul of such a malady? For accidents and specific diseases physicians prescribe hospitals and appropriate medicinal remedies, but for a sick soul religion prescribes certain practices.

One is communion with God. It has been said that human beings need a God to whine to. What measure of truth there may be in this statement may be appreciated by observation of the human relations upon which the idea of God is so largely fashioned. The parent's treatment of the child is often that of a comforting presence. When the child is hurt or discouraged his peace of mind may often be restored by a moment's rest in the arms of his father. It is not necessary that the parent should explain how and why he got hurt, nor undertake to teach him the value of following parental instructions. The child responds to a caress, to a lullaby, to the bodily warmth and quiet.

Many passages of Scripture convey this sense of a comforting, solacing, divine presence. This is true of the Twenty-third Psalm and of the invitation of Jesus: "Come unto me all ye that are weary and heavy laden, and I will give you rest."

3. Another means of restoring tone and energy is through association with the church. The sympathy which radiates through a company of Christians when one of their number is bereaved or suffers misfortune has a healing power. One must often have found comfort for his own heart when he felt the outgoing impulses of affection and hope which spring forth to envelop some other needy soul. He is heartened by the sense of membership in a community which responds with such sensitiveness and sincere devotion. He may almost wish that he himself were the subject of such grief or loss in order that he might experience such tides of fellowship and comfort.

The church also affords power of renewal through the exam-

ples of its great characters. One may minimize the pain of his own distress by realizing how slight his sufferings are compared with those that others have borne and surmounted. The stories of the sufferings of ascetics, heroes, and devotees of religion may quicken one's own power of endurance and recovery. The practices of the ascetics and mystics serve at least to show the enormous capacity human beings may develop for persistence and self-control in the interests of a cause. The ascetics of India who swim the dry road crawl for thousands of miles with a swimming motion along the highways in their pilgrimages to the sacred Ganges. They actually wear off the hands and feet in this way. Others lie day and night on beds of finely-sharpened spikes and every movement tears the flesh. If such practices had not actually taken place, as they do even to this day, it would be difficult to believe them possible.

The mystics have often combined such practices with severe mental discipline. In their search for union with the Divine, they undertake to divest themselves of all sensuous experience and all ordinary means of knowledge. Frequently, they practice fasting and vigils and other forms of self-denial. It is astonishing what control they are able to exert by the long practice of concentration of attention upon their chosen interests. The following story is told of St. Francis of Assisi, who had learned to rely so implicitly upon divine aid. He had a serious affliction of the eyes. According to the custom of the time, he was to have his flesh burned from the eye to the ear. His fellow-monks could not endure the sight and fled from the room. St. Francis, however, gazing into the fire, where the iron was being heated, spoke thus to it: "My brother Fire, noble and useful among all the other creatures, be kindly to me in this hour, because formerly I have loved thee for the love of Him who created thee. But I pray our Creator who created us that He will so temper thy heat that I may be able to sustain it."

One feels in the contemplation of such phenomena that they display a power of will which might be directed to nobler uses. One may not at all sympathize with the objects which these strenuous souls cultivated, but one cannot fail to be impressed by the capacity they achieved for holding fast to

the purpose in which they believed. We may find courage and energizing of soul in the realization of what they endured and gladly suffered. We must also ask ourselves how different the world would speedily become if enlightened Christian people exercised a fraction of such determination and loyalty on behalf of a social order of love and justice.

It is conceivable that churches might cultivate the direction of interest toward noble purposes in such a way that individual members would be able to overcome all forms of passion, of laziness, of discouragement, and of ill-will toward their fellows. They might conceivably achieve a common spirit of cheerfulness, teachableness, inquisitiveness, and of mutual helpfulness.

NEWS NOTES.

By E. A. HENRY.

H. W. Cordell, of Gurnee, baptized six new members recently. The service was held in the Waukegan church. Bro. Cordell reports that Bro. Brelos is preaching some great sermons in Waukegan and doing a splendid work in every way. From April 6 to 12 the several pastors in the neighborhood of the McLemore Ave. Church in Memphis united with Bro. Milo Atkinson in union services.

Chicago welcomes to her Irving Park Church W. G. Winn, whose call was noted in our last number. He has accepted and is now at work.

B. A. Jenkins resumes his duties May 17 "as good as ever" and hoping to deliver the goods in better shape than ever before because relieved of the cause of the suffering of years.

The South Bend First Church is being supplied from Chicago during its interim between pastors. The secretary, C. C. Morrison, Chas. M. Sharp and W. C. Hull have been among the supplies. The Sunday he was there, the secretary found W. C. Payne in his audience. Bro. Payne was on a tour of the colleges in the interests of the College of Missions. He was on his way to Hiram just then.

Doctor Ames continues to have frequent accessions to his church membership, but just now he is rejoicing over a new

statistician. A new member is a civil engineer who enjoys drawing statistical charts and combines with this a memory for faces. He stays near the entrance and counts every person entering, keeps separate figures for church members and visitors and brings all the facts out in his charts. At the end of the year he will make charts giving the curve of attendance, the percentage of church members in the audience each Sunday and many other facts which are of interest and value to the pastor.

The third annual meeting of the Illinois State Society of the American Institute of Criminal Law and Criminology brought its secretary, C. G. Vernier, to Chicago. The sessions were interesting and well attended. Mr. Vernier found time between appointments for a visit to the University and a call upon the secretary of the Campbell Institute.

Another caller at our place of abode was E. E. Boyer, of Eureka. We regret that we were away so found only his card.

During the month of June the secretary is taking a vacation trip East to New York City and his parents' home. On the way he stopped off at Niagara Falls and had a pleasant visit with Ira L. Parvin, who is doing an excellent work as pastor of the church there. Brother Parvin is planning on attending the Institute sessions next month.

Nominations for membership in the Institute are coming in. We should have many during the next month so that our ranks may be swelled in order that we may have sufficient income to undertake larger tasks.

C. C. Rowlison was formally installed in the pastorate of the First Congregational Church at LaCrosse, Wis., on May 19. The "Address to the People" was given by C. J. Armstrong.

The First Church of Berkeley, Cal., H. J. Loken, minister, is fast becoming a university church as its university constituency of members and regular attendants already numbers 110. Among the graduates from the various parts of the university were sixteen Disciples.

G. A. Campbell and the Hannibal, Mo., church are enthusiastic over the result of an every-member canvass for missions. Three hundred and seventy-one pledges, representing 518 people and totalling \$1,538.69 resulted. Another year they

hope for a pledge from every member.

A wealthy Hoosier layman has presented six automobiles to the six district secretaries of Indiana, one of whom is our own beloved G. I. Hoover. We hope he may drive his new machine to Chicago this summer and show us his proficiency as a pilot.

C. E. Underwood was one of the speakers at a recent "Efficiency School" held at a convention of the Sixth District of Indiana under the leadership of Mr. Hoover.

A. W. Taylor, of Columbia, Mo., was the orator at the commencement exercises of the Southern Christian Institute at Edwards, Miss. He reports a splendid work going on at that school.

Doctor Willett, who was to have been the commencement orator at the Evansville, Ind., high school, was stricken with illness which forced him to send C. C. Morrison in his place.

Dr. E. L. Powell was the commencement orator at Transylvania and the College of the Bible on June 11. There were thirty graduates from the university and eleven from the Bible College.

Truman E. Winter, of Fulton, Mo., was one of the speakers at the commencement exercises at William Woods College in Fulton. Mr. Winter leaves for Philadelphia soon.

Sherman Kirk has been arranging a series of lectures by our National Missionary Secretaries. This coöperation is paying large returns in the shape of more efficient local churches and missionary coöperation.

Baxter Waters read a paper May 25 to the annual meeting of the Kansas City and vicinity ministers.

Doctor Ames was university preacher at Harvard June 7 and 14. His pulpit was filled by Doctor Foster on the 7th and Doctor Willett on the 14th.

CHAMBER OF PASTORAL DUTIES.

JOHN RAY EWERS.

We come to the last word for this year and what shall it be? We have spoken about the duty of study, of community service, of making pastoral calls, of broadening one's life by travel, of keeping the spiritual life deep and rich, of the evangelistic note and of the greatness of the sermon. Some other

things have also been touched upon. Let us think in this last moment about the duty of keeping fresh. I listened to a college president the other night at one of our city high-school commencements. There was little that was original in what he said but he himself was so fresh, vital, vivacious and keen, that he swept that tired and jaded audience off its feet and he was cheered to the echo. He told those young men and women that he proposed to test them by their ability to think, toil and obey. Nothing very unusual about that is there? And yet it was all unusual. Most people are tired, worked out, fatigued. And what is so unendurable as a tired preacher? Deliver me from the peddler of platitudes. Deliver me from the fagged-out prophet. Ian MacLaren never said a truer word than this: "You cannot drive your prophet down the dusty highways all week and expect him to bring the refreshing word on Sunday." No, you cannot. Keep fresh.

While it is a dangerous thing to say, I nevertheless believe it sometimes to be true, that the preacher studies so constantly, toils so unremittingly, sympathizes so unreservedly, coöperates so widely, that he drains himself of all virtue and vitality. Keep fresh.

Churches want only fresh men. They will not tolerate dried-up, juiceless, worn-out preachers. They like youthful, lively, optimistic, red-checked, keyed-up men. And they are right. Vacation days are at hand. Take a rest. Seek a change. Have a new view and a new inspiration. The ocean, the mountains, the country-sides, the forests and streams await you. Get away, freshen up, get your dynamo recharged.

How we appreciate the fresh personality like my college president. He plays games, he gets out into the hills, he relaxes and he comes bounding back into life like a royal Bengal tiger. He has what the Pittsburgh University boys call "pep."

The man does not live who can do a year's work in twelve months; but any man ought to do a year's work in eleven months. The Campbell Institute men are leaders. To lead they must possess this vim, this winning freshness. Let us have a month with God in his great "Out-of-doors" and come back with strong limbs, red blood, flashing minds, buoyant faith for the big tasks of next year.

ROAD SONG.

These to be thankful for: a friend,
A work to do, a way to wend,
And these in which to take delight:
The wind that turns the poplars white;
Wonder and gleam of common things—
Sunlight upon a sea gull's wings
Odors of earth and dew-drenched lawns,
The pageantry of darks and dawns;
Blue vistas of a city street
At twilight; music; passing feet;
The thrill of spring, half joy, half pain,
The deep voice of the autumn rain—
Shall we not be content with these
Imperishable mysteries,
And, jocund-hearted, take our share
Of joy and pain, and find life fair?
Wayfarers on a road where we
Set forth each day right valiantly;
Expectant, dauntless, blithe, content
To make the Great Experiment.

Constance D'Arcy Mackay.

LUNCHEON AT NATIONAL CONVENTION.

The Institute men will have a luncheon and social hour at national convention at Atlanta, Friday noon at the close of the convention session. The luncheon will be held at the Ansley Hotel in a private dining room seating forty-four. Mr. Faris and Mr. Henry find it impossible to be at the convention, so Vice President Blair will preside. If you wish a seat at the luncheon, give your name to him or to Mr. Jordan at the Christian Century booth. Tickets are fifty cents.

A WORKING CREED.

BY E. S. AMES.

I believe in every person formulating his views of life and conduct.

The effort to do this aids one in securing perspective and proportion. It protects him from one-sidedness and a wrong kind of specialization. It is just because we are likely to be specialists—business men, housekeepers, teachers, stenographers, etc., that we need to be especially aware of the place we occupy in the total complex of life interests. It is possible for the specialist to be broadened by following out the implications of his specialty. If he does not do this, he falls into a vicious specialization which is narrow, selfish and unilluminated.

I believe life is a process continuously unfolding and in a very real sense, advancing.

This is illustrated in the biological series from the lowest forms up to the highest human types. In human society, development goes forward in well-marked stages, at first slowly, and now more rapidly. The marks of this development are complexity of organizations, specialization of individual function and closer coöperation.

I believe that man's duty is to facilitate this growth, which means the development of individual and social life simultaneously and interdependently.

This human progress is illustrated by the conquest of ignorance, disease, poverty, and crime. Man can conceive of no higher or more satisfying task than this development of life

(Continued on page 15)

THREE GREAT BOOKS ON INTERNATIONAL PEACE.

By O. F. Jordan.

In these days of carnage in Europe, the preacher has the best of all opportunities to make his people see the barbarity of war. Some of the great books should be circulated in order that the message may be further extended. We venture to suggest what seem to us the three greatest books on peace.

BARONESS VON SUTTNER, Lay Down Your Arms. Longmans. 75c. pp. 435. This is the great novel of the peace movement. The author draws heavily upon her own experiences in telling this stirring tale of what war has meant in Austria the last fifty years. The revolting details of battle-fields are given. It is shown how the innocent suffer with the guilty, and women and children bear the heaviest burden of all in many cases. The heroine lives under the shadow of war all her life and after the loss of two husbands, gives her remaining days to the promotion of the peace movement. The book abounds in action as well as preaching.

JORDAN, Unseen Empire, American Unitarian Ass'n. 75c. pp. 211. This book by the brilliant president of Leland Stanford University devotes itself to the thesis that wars have economic causes and that back of a war is usually the money-lender. The great banking houses of Europe that have profited by human slaughter are mentioned. Statistics are given on the national debt of civilized countries, the expense of various wars, the cost of maintenance of standing armies and navies, and in many other ways the book is an arsenal of facts for the peace advocate.

LYNCH, The Peace Problem, Revell. 75c. pp. 127. In this book a method is presented for the settlement of international difficulties. The history of the Hague conferences is given. The book is written by a good churchman who points the way for the church to serve in the great peace movement. The book proves very interesting and readable to ministers.

PAN-GERMANISM.

By O. F. Jordan.

Bismarck was the author of the thing we call Pan-Germanism. It has come to be the dream of his disciples that Ger-

many would one day include Austria, Hungary, The Balkan states and Turkey. Norman Angell, an Englishman who writes on the German question in his book, "The Great Illusion," quotes a German official as saying "One day German realm will stretch from Antwerp on the west, and to Bagdad on the east."

General Bernhardi's book, "Germany and the Next War," was published in 1911. Three years ago this extreme German prophesied the present war. He is a disciple of Nietzsche. He says that might makes right, and that might is decided by war.

William Dawson's book, "The Evolution of Modern Germany," was published in 1908. By means of this book and other books he has tried to warn England of this present war. Roland Usher of Washington University in this country has written a book called "Pan-Germanism." He deals with the economic reasons for war between England and Germany.

Professor Paulsen, one of the greatest of ethical teachers feels that Germany has apostacized from its idealism. He says, "A half century ago Germany was poor in substance and rich in ideals. Now Germany is rich in substance and poor in ideals."

There are several types of Germans. The military type is that which is responsible for the present war. The triumphs of his plans and program would augur ill for the peace of the world.

DIGEST OF THE SECRETARY'S REPORT.

In addition to the annual meeting of the summer of 1913 an open luncheon was held under institute auspices at the Toronto convention. This was attended by twenty-five members and thirty-five guests. No Institute meeting was held at the Congress.

The more important actions of the 1913 meeting which have been carried out during the year were the increase of the membership list by the addition of sixteen new members who were elected at that meeting, the appointment of A. W. Taylor as statistician, and the revival of the old Chambers in rather different form. Mr. Taylor's work has been pushed with energy.

out could not be completed. A new appropriation will complete his task. The Chambers have served to bring the Bulletin closer to the members and this has resulted in a warmer interest on the part of the members than for several years past.

At the close of the Institute year the roll showed

Regular members	113
Associate members	19
Co-operating members	10
Honorary members	5

Total 147

All of these members had paid dues in full to date and were in full and good standing except twenty-nine and only eight of these owed more than \$4.00.

DIGEST OF THE TREASURER'S REPORT.

Receipts.

July 24, 1913. Cash on Hand	\$93.68
Received from dues	217.00
Total receipts	\$310.68

Expenses.

Office supplies, printing, etc.,	\$18.10
Postage and Exchange	21.95
Stenographer	18.65
Bulletin (all expense)	190.50
Statistician	25.00

Total expenses	\$274.20
Cash on hand July 23, 1914	36.48

Balance\$310.68

The smaller balance on hand this year is due to two causes, first an enlarged Bulletin which cost \$34.00 more than last year and the \$25.00 appropriated for statistical work, a new form of institute activity. Our increased membership will take care of this deficiency easily if payment of dues is made promptly. E. C. Boynton, W. A. Parker and J. H. Serena paid their 1914-1915 dues before the meeting. A number of

others paid during or since the meeting. All other Regular members now owe two dollars for the present year and all Co-operating members one dollar. If such will accept this as notice and mail checks to the Treasurer at once they will save the expense of billing and will insure an ample fund of cash on hand to do business and pay bills promptly. May we not receive a large amount of money within the next ten days?

REPORT OF THE SUMMER MEETING.

By Edward A. Henry.

The eighteenth annual meeting of the Campbell Institute was called to order at 2:30 P. M., July 21, 1914, by President Faris in the Hyde Park Church of Disciples, Chicago. Nineteen men were present for the opening session. The first paper presented was by President Pritchard of Eureka College who gave us a very interesting and stimulating discussion of "The Church and the College." After some discussion B. F. Dailey read a well thought out paper on "The Doctrine of Faith." Adjournment was taken after the President announced the various committees.

The evening session was featured by two papers, one by Tom Dean of Jacksonville, Tex., on "The Function of the Local Church in Developing the Religious Life of the Child." Mr. Dean deserves credit for having come the greatest distance of any present as well as for the merit of his paper. The second and leading feature of the evening was a stereopticon lecture upon "Pre-Homeric Times in Greece" by Dr. Roy L. Flickinger of Northwestern University.

The Wednesday morning session was begun with a paper by G. D. Edwards of Columbia, Mo. on "A New Interpretation of the Song of Songs," in which Mr. Edwards rearranged the text into a series of songs fitted for use at various times during the wedding ceremonies. Mr. C. E. Underwood followed with a paper on "The Principles of Hebrew Metrics." The great feature of this session, indeed of the whole meeting was the annual president's address presented by Mr. Ellsworth Faris under the topic, "Our Changing Duties." So masterly was this discussion that the whole assembly felt the importance and since the noon hour had passed adjournment for lunch-

ion was taken in order that the discussion of the paper might not be cut short.

After lunch the company reassembled and took up the discussion of the various parts of this paper. After a long discussion a committee was appointed to consider the paper and make recommendations. The report of this committee will be found below. It embodied almost all the various tasks suggested by President Faris. Mr. Grant E. Pike then read an interesting paper on "The Difference in Churches in the Past and the Cause of it; Their Likeness in the Present and the Reason for it." The last paper of this session was by W. C. Hull and it was a quiet but very deep study of "Emerson, the Prophet of the New Age." So enthusiastic and stimulating was this paper that we dare say most of the men who heard it have pulled down and dusted off their Emerson volumes and begun a new reading of them. The session then plunged into business. The Secretary's report and the Treasurer's report were read and accepted. (They are summarized below.) The Committee on Membership then made its report. The more important part of this report was the recommendation for new membership. These will be reported through the news columns as rapidly as acceptances are received. A telegram from J. Sherman Hill announced that the death of a very dear friend made it impossible for him to be present and read the paper he had prepared. A letter of condolence was ordered sent to him.

Wednesday evening Dr. Ames presented the results of a careful examination of Disciple hymnals under the subject, "Disciple Hymn Books and Trinitarianism." Dr. Sharpe then presented some of the conclusions of his thesis which he presented to the University for his doctorate. After this paper Dr. Willett asked the privilege of the floor to make a statement regarding the outlook of the Christian Century.

The Thursday morning session was opened with a paper from Mr. C. G. Brelos on the subject, "The Problem of Ministerial Supply." This was followed by some routine business and then the report of the Committee on Plans and Policies, the committee which had been considering Mr. Faris' paper. Its report, which was unanimously adopted after a brief discussion was as follows,—(we give this in full since we consider it one of the most significant actions ever taken by the

institute.)

We recommend,—

1. That F. O. Norton be asked to assume the chairmanship of a committee to be made up of the Heads of the Chambers and to arrange for the publication of an annual index of books.

2. That A. W. Taylor be asked to continue his work as statistician.

3. That the Editorial Committee of three be charged with the selection of a limited number of writers of books, without involving the Institute in any financial responsibility for their publication.

4. That the Editorial Committee be authorized to outline a series of tracts for a re-interpretation of our doctrines and positions, the same to be used in making up next year's program.

5. That we express our interest in the foundation of a Quarterly.

6. That the President be encouraged to get into touch with various union churches now existing.

Following the adoption of this report the present officers were unanimously re-elected and charged with the carrying out of this plan. So for the next years the officers and their addresses will be as follows,—

President. Ellsworth Faris, University of Chicago, Chicago, Ill.

Vice-President. Verle W. Blair, Eureka, Ill.

Secretary-Treasurer. Edward A. Henry, University of Chicago, Chicago, Ill.

Editor. O. F. Jordan, 831 Washington St., Evanston, Ill.

After the reading of letters from absentees and reports upon two papers mailed in by Mr. C. J. Armstrong and Mr. George B. Stewart the meeting adjourned to meet upon the bathing beach at the Chicago Beach Hotel in the afternoon and for the final session in the evening in Haskell Assembly Room.

This final session was a joint meeting of the Institute and the regular Disciples' Assembly. Dean Sherman Kirk spoke on "A Constructive Program for the Disciples of Christ" and was followed by Dr. Willett on "Some Problems of Missions in Mohammedan Lands." Final adjournment.

There were present at the meetings thirty-four different members of the Institute beside numerous visitors at the evening sessions which were all open meetings except Wednesday evening. In addition some communication was received from twenty-six absent members. Taken as a whole, the meeting was one of most delightful and stimulating fellowship.

Owing to various causes the executive committee had some difficulty in getting together to appoint the various leaders of the work for the year. This has finally been done, however, and full announcement will be made in an early Bulletin.

NEWS NOTES.

By Edward A. Henry.

The number of changed addresses since our last issue is very large. We note a few of which we have heard and are running down rumors of others.

Vaughan Dabney, after two years in Harvard and Andover spent part of the summer as pastor at Ayer, Mass. He has now accepted a call to a California church where he will begin about Oct. 1. His address will be Santa Monica.

Mr. J. L. Deming, who spent last year at the University of Iowa has left there and is at present at 169 Bishop St., New Haven, Conn.

Our President, Ellsworth Faris, is an Instructor in Psychology at the University of Chicago for the year. He is taking the place of Prof. Carr who is on a year's leave of absence. Mr. Faris is now Dr. Faris since he received his Doctor of Philosophy degree at the August Convocation of the University of Chicago.

Mr. Clarence Hamilton is entitled to the same prefix as he also became Dr. Hamilton at the same hour and place. Mr. Faris' degree was taken in Philosophy and Psychology; Mr. Hamilton's in Psychology and Education. Dr. Hamilton sailed September 19th on the steamer "China" for Shanghai from which place he goes to the University of Nanking to take the chair of Western Philosophy. With him will be a brilliant young Chinaman who will have a degree from Northwestern University. His work will be Chinese Philosophy. These two men will make a very strong department. Dr. Hamilton's

address is "The University of Nanking, Nanking, China." Here he will be closely associated with Mr. and Mrs. Sarvis.

Mr. G. I. Hoover, as Secretary for the Eastern District of Indiana has moved his home from Tipton to Indianapolis, where he resides at 355 S. Audubon Road.

Mr. Louis A. Hopkins, after a year in Chicago returns to his work as Instructor in Mathematics at the University of Michigan. He should be addressed at the University.

Mr. George B. Stewart is in charge of a work in Brooklyn though he still takes some work at Union Seminary. His present address is 444 Bainbridge St., Brooklyn, N. Y.

Mr. W. H. Trainum has accepted an Instructorship at Ohio Normal University, Ada, Ohio. He will teach Psychology and English Bible.

Mr. Truman E. Winter is at the Third Christian Church, Philadelphia, Pa., where he began work July 1.

The number of elections to membership in the Institute this summer was rather large. Vacations make it rather slow work to reach all. Up to the time of going to press acceptances have been received from the following: Mr. Fred K. Deming, 1314 Twenty-eighth St., Des Moines, Ia. Mr. Deming is a teacher in one of the large high schools of Des Moines. He spent the summer working under Prof. Dodd in the University of Chicago and will return here again. He is an Associate member.

Mr. Robert Graham Frank, Liberty, Mo., is a new Regular member. He and his work are known to most of our men. He is pastor of the Liberty church and Corresponding Secretary of the General Convention which meets in Atlanta this fall.

Mr. A. C. Gray, 109 Davenport Ave., New Haven, Conn., is another new Regular member. For some years he has been teaching in Eureka College but goes to Yale for advanced work this fall.

Mr. Chas. J. Ritchey, University of Chicago, Chicago, Ill., is a Regular member. For some time he has been teaching at Christian University, Canton, Mo., but will spend this winter at the University of Chicago.

Dr. E. L. Talbert, University of Cincinnati, O., is also a Regular member. He took his degree at Chicago some years since and has been an active member of Dr. Ames' church while he taught in the Correspondence Department of the University.

He is just beginning his work in Sociology at Cincinnati.

Mr. A. D. Veatch, 1423 Twenty-third St., Des Moines, Ia., is the well known Professor of Semitic Languages in Drake University. He becomes a Regular member.

Mr. J. E. Wolfe, 215 La Porte Ave., Whiting, Ind., is a new associate. While pastor at Whiting he has completed his work for the Bachelors' degree in the University of Chicago and is working in the Disciples' Divinity House.

Mr. J. H. McCartney, Mr. Clarence H. Hamilton and Mr. Clarence E. Rainwater were Associate members who have been advanced to Regular Membership and have accepted the promotion. We have mentioned Mr. Hamilton's work above. Mr. McCartney is the pastor at Modesto, Cal. He was chairman of the Credentials Committee of the Northern California convention which ousted the delegates of Bro. Loken's church. Mr. McCartney reported in favor of the Berkeley church and fought valiantly for his report but went down to defeat along with Dr. Breeden and others. Mr. Clarence Rainwater is the director of Hamilton Park, one of Chicago's large public play grounds. This winter he will also be an Instructor in the University of Chicago on Play Ground Administration.

A recent letter from R. L. Handley reports him still hard at work at Kalamazoo. He writes, "Our prospect for the winter is now first class and I hope for another good year." His letter continues, "The Handley house rejoices because of a small son, Hupert Stever Handley, born in August,—another coming member of the C. I." All members of the Institute join in congratulations.

Verle Blair reports a delightful time at the Illinois State convention. He is opening his autumnal work with an Efficiency Campaign led by an able assistant, Miss Lemert.

Upon August 1, at Peterboro, New Hampshire, occurred the wedding of Mr. Frederick F. Grim and Miss Ethel M. McDiarmid. Mr. and Mrs. Grim are at home at Beckley, West Virginia since August twenty first. Every member of the Institute extends to them heartiest congratulations and best wishes for a long and happy life together.

O. F. Jordan addressed a district rally of the Knights of Pythias in Chicago on September 6.

Williams Woods College, of which J. L. Garvin is President, reports that all reservations in the college have been taken a month before the new year will open. All are rejoicing at the splendid result of Bro. Garvin's energetic leadership.

Dr. and Mrs. Powell spent the summer in Europe. They are having considerable difficulty in getting out.

A. W. Taylor has been having a very strenuous time of it on the Chautauqua circuits in the south-west. He writes "Chautauqua has been strenuous but enjoyable. It is a great democratizer of culture and high motives."

Since our last Bulletin was issued Earl M. Todd pastor of the church at Canton, Mo. has accepted a call to become President of Christian University.

H. M. Garn and wife spent the summer at the University of Chicago. Mr. Garn has been Acting President of Christian University for some time during the illness of President Johann. He welcomes the opportunity to return to his teaching work once more.

A. W. Fortune was another summer student at Chicago. During the summer he cleared off all the preliminaries to his final examination. We hope to see him back again soon for the final examination and his degree.

Wm. C. Hull, pastor at Douglas Park, Chicago, spent August in the east preaching and teaching in New York, Massachusetts, and Connecticut. His old family home is at Westfield Mass., where he spent his leisure days.

Strenuous efforts have been made to attract O. F. Jordan to other fields of activity but he has decided to remain in Evanston where his work has been so successful for the past seven years. He has built a splendid spirit at Evanston. The Secretary filled his pulpit one Sunday this summer and found a most enthusiastic and loyal people.

The East End Church, Pittsburgh, has put a taxi at the disposal of their pastor, John Ray Ewers to use in making calls.

Burris A. Jenkins has had another final surgical operation on his knee. We understand that this was a slight operation from which his recovery has been rapid. We hope it may be the end of his trouble.

Some two years ago, Dr. C. U. Collins read a paper to the annual meeting of the Institute upon the subject, "The Church of the Future from the Standpoint of a Layman." That paper was very stimulating and has never been forgotten by those who heard it. Now the Howett St. church in Peoria is erecting a new church building and some of Dr. Collins' splendid ideas are being incorporated into the new institutional plant. We hope we may have a report of his work there ere many months. With such a leader things will have to find themselves accomplished in short order.

A. W. Taylor made a distinct contribution to the thought of our ministers by the circulation of the "Suggestions for Labor Sunday" and "A Social Service Catechism" among them just before Labor Sunday.

Prof. Roy C. Flickinger of Northwestern University enjoyed the excitement of being in the first coach to reach the site of the highway robbery in Yellowstone Park this last summer. We are glad he was not a victim of the robber.

Finis Idleman was bold enough to continue his evening services at Central Des Moines, clear through the summer, in spite of the fact that all other down-town churches were closed. He met with good audiences and excellent results in every way.

R. W. Gentry was platform manager at the Winfield, Kan., convention again this year. He reports finding much pleasure as well as work in his duties.

E. C. Boynton of Belton, Tex., was actively engaged in the campaign to nominate a "dry" candidate for governor on the Democratic ticket. We all regret that the effort failed.

During the past year W. F. Rothenburger has been Chair-

man of the Social Betterment Committee of the Cleveland Federation of Churches. This committee carried on investigations and made reports which are accomplishing the gradual elimination of the segregated districts in Cleveland and are also reducing the number of divorces granted. Another campaign looking to a medical examination of candidates for marriage licenses has been prosecuted and has received endorsement of the Cleveland Academy of Medicine. By this campaign it is hoped that during the coming winter plans will be worked out which will prevent the marriage of the unfit.

We understand that R. R. Hill leaves Columbia to accept a chair of South American History at the University of California this fall. It will be recalled that Prof. Hill taught in California during the summer of 1913. He now returns to continue that work upon a permanent basis.

E. S. Ames spent the month of August at his summer home in Pentwater. He is now back in his pulpit and already pushing a vigorous campaign for the fall and winter. During the month his pulpit was supplied by Disciple preachers in the University.

Prof. Guy R. Clements of the University of Wisconsin spent a day with the Secretary on his way for a visit to his old home in Ravenna, O.

Dr. J. B. Eskridge has resigned from the Normal School at Chickasha, Okla. We have not yet learned what his plans for the winter are.

Walter C. Gibbs of Columbia, Mo., spent the summer in Europe, or rather started out to do so. We have no news as to his success in getting home again.

Pres. H. O. Pritchard is pushing a vigorous campaign among the churches of Illinois in the interests of Eureka College.

A letter from O. J. Grainger reports that during the indisposition of Doctor Brown's wife he has been forced to care for Doctor Brown's work at Jubbulpore for a few months, but hopes to be back at his own work in Mungeli soon. Some time since we copied a report from one of the papers to the effect that there had been a number of converts from caste. Mr. Grainger says this information was wrong and asks that it be corrected. The converts were from the low caste. He adds, however, that his study of primitive religions with Doctor Foster, of Chicago, has helped him very much in getting a sympathetic approach to the ignorant Hindus on his field.

(Continued from page 2)

of the whole race.

I believe that all our duties, satisfactions and sins may be stated in relation to this human development.

This view of life enables us to discover the basis of the commands of religion and of morality and to appreciate the nature of the penalties incident to their violation. Both the commands and the penalties may be seen to be inherent in the nature of the human social development. The various virtues, such as truth-telling, patience, sympathy, intelligence, or wisdom, temperance and even-handed justice, designate the attitudes and habits which are essential to the operation of society. No society can exist where people lie, steal, kill, are cowardly, or basely sensuous.

I believe in promoting health as a means of greater efficiency in work and capacity for satisfaction.

I believe in knowledge as a means of guiding our action and avoiding errors.

Knowledge is for the sake of action. Principles are true in so far as they can be acted upon successfully in the long run. They are false in so far as they do not hold good in conduct, either for the individual or for the whole company of individuals in society.

It is illegitimate to cultivate knowledge merely for "cultural" purposes. It is often difficult to know when knowledge becomes mere sentimental culture, but undoubtedly the extremes of culture are as obvious and as offensive as the

opposite extreme of narrow utilitarianism.

I believe in the cultivation of social relationships both for their practical value and for immediate satisfaction.

This would include family, friends, neighborhood, reform and professional groups.

I believe every person, woman or man, should be trained for some useful occupation, and one which he is likely to cultivate and use throughout life.

This would involve a reasonable appreciation of education for the different social classes, races and sexes.

I believe that all work should be done in the spirit of beauty and as far as possible with artistic quality.

There is too much separation and detachment of art. We should conceive it as something which may be embodied in our every-day activities, in our speech, dress, social contacts and professional technique. The great works of art, pictures, sculpture, music and the rest, should be brought into more immediate relation with our ordinary concerns.

I believe that devotion to development of life in the way indicated affords the deepest and most enduring happiness.

I believe that whoever takes life in these ways will gain new sense of its value and its meaning.

I believe that this is the means of achieving faith in God and knowledge of His will.

I believe that these things constitute the essence of Christianity, stated in terms of direct experience rather than in conventional, theological phrases.

I believe that such a program of life fulfills the law and the prophets, and the gospels of Jesus Christ.

I believe that the church is now, and should be still more, a company of people who endeavor to achieve life, and live more abundantly for themselves and for all mankind.

I believe that worship is the dramatization of the great ideal values by means of various forms of art.

Baptism and communion are two such dramatizations, setting forth the believer's relation to Christ and the church. Every religious service, by means of prayers, scriptures, hymns and teaching, seeks to make real and vivid the great ideal of a developing spiritual life, and to encourage and guide individuals in the fulfillment of such ideals.

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THE CAMPBELL INSTITUTE AT ATLANTA.

The Institute had a delightful fellowship at Atlanta on Friday, Oct. 9. We had a luncheon at the Hotel Ansley which was well attended. The following members were present: R. J. Marshall, Chas. M. Sharpe, H. J. Loken, W. H. Smith, J. A. Erena, W. C. Morro, C. E. Underwood. Hugh Morrison, H. L. Fillett, H. C. Pritchard, H. T. Cree, Austin Hunter, J. L. Garin, W. C. Payne, Silas Jones, G. A. Campbell, F. L. Moffett, V. T. Blair, R. W. Wallace, C. W. Throckmorton, H. D. C. Macclachlan, A. L. Cole, C. C. Morrison, C. F. Jordan, A. W. Taylor, Earl Todd, David Shields, Baxter Waters, H. B. Robson. There were also present as visitors: Mr. Hieronymus, E. M. Bowman, L. W. McCreary, F. W. Allen, E. C. Bricker and J. P. Howlison.

The following Institute men were in the convention but for one reason or another were not able to be at the luncheon: I. P. Atkins, Milo Atkinson, A. W. Fortune, R. G. Frank, J. H. Harrison, J. H. Goldner, Cloyd Goodnight, F. A. Henry, Austin Hunter, Finis Idleman, E. D. Jones, A. L. Ward.

Addresses were made by Macclachlan, Loken, C. C. Morrison, Jordan, Throckmorton, Hieronymus, Hugh Morrison, and others. The addresses were full of appreciation of the Institute and its work. Our usual discussions of moot questions with regard to form of organization were notoriously absent and there seemed to be a serious purpose to face the problems of the Disciples of Christ and their progress. We defined the ideals of the Institute in accordance with our history and brought our visitors and new members into clearer understanding of the aims of our organization, which have been so often misunderstood among those outside our fellowship.

EXTRACT FROM PERSONAL LETTER OF GUY SARVIS.

Even if I do not seem to appreciate them, I read the Century and the Bulletin most thoroughly—in fact, I always read the Bulletin entire. I wish I could have dropped in at your meet-

ing this summer, and I do wish I had written a letter to be read at the time, but somehow one doesn't come to realize the need of these things in time, and then the spring is always an extraordinarily busy time of the year for us. I watch the developments of the Campbell Institute with the keenest interest.

In this connection I often wonder if we do not sometime carry our emphasis upon tolerance too far. There is an article in the July Atlantic on "The Danger of Tolerance in Religion" which has drawn my attention to the matter afresh. The author holds that intolerance is quite as commendable and as necessary as tolerance and that it is a sign of construction while tolerance is a sign of decadence. Of course we are all more or less familiar with the idea, but I wonder if we have just figured out what, with the modern viewpoint, we can and ought to be tolerant about. What are the elemental values that are worth fighting for? Do those who feel themselves to be the liberal and progressive crowd, possess these values to a greater degree than many of the others? It would seem they do, but I myself am often inclined to fail to recognize them in the others. Certainly there is nothing about any particular brand of theology, unless that theology helps us to a more adequate view of life, which is worth fighting over.

Of course I always come around to the fact that the modern outlook, if one interprets it optimistically and idealistically, gives one a scientific basis for faith and work because we can believe that the world is built on the plan of progress and that you and I can contribute toward that progress. We can believe that no good thing is lost. In short, in the face of our greater knowledge of sin and evil and suffering and their deep-seated causes, we have a faith that gives us courage—and suppose we may properly be intolerant in our insistence upon the rightness of this faith. I suppose also we may intolently defend a belief that it is the duty of the church as an organization and of the members as individuals to apply Christianity to life. However, it seems to me that the range of modern intolerance is rather in the field of the moral than the theological or philosophical. Get some one to write an article for the Bulletin on the Duty of Intolerance.

EDITORIAL NOTES.

The creed-makers among the Disciples of Christ have already discovered by their literalistic exegesis that it is no violation of New Testament ideals to impose a creed on a college professor or upon a board of trustees of a divinity school. The next important discovery to make is that while a creed would be a wicked thing to impose upon a man joining a church, it is entirely legitimate to make a preacher, who is a candidate for a pulpit, subscribe to the Church of Christ by a layman.

The spirit of compromise is in the air. May not the compromiser be the worst disturber of our peace? The unsettled question which, like Banquo's ghost, will not down the one which is ever muddled over and never fairly faced. The case of the general convention is in point. So are many of our other questions. We shall never have peace by a continual avoiding of the fundamental questions of our movement.

We have more men going to the great universities for higher training than ever before. This fact in itself is a very encouraging one. But what will become of these men? Will they find their services not in demand among us? Will they go into other communions to find use for their enlarged ability? It is the duty of us all to reach out a helpful hand to these men, who, at great personal sacrifice, have made themselves ready for a larger service.

There is every evidence that those who had part in the sorry fiasco of an excommunication in California, are already beginning to see their mistake. The excommunication of a whole church of immersed people because of the presence of a few of the other kind is an unusual and revolutionary procedure. Does truth need the defense of excommunication? Is not such defense always the mark of a weak cause? At the recent election in Virginia, state prohibition carried by 32,000 majority.

The Federated Trades Council of Colorado City has come out squarely in favor of State-wide Prohibition and has also endorsed the national Prohibition proposition pending in Congress.

England is not forgetting her great social reform move-

ment in these stressful times of war. She is busy, with English methodical persistence, enlisting 1,000,000 men to risk life in the determined effort to "crush Prussian militarism," but she does not forget to vote \$20,000,000 to provide work for those whom the war throws out of employment.

In an address delivered to a great audience in New York on Lord's Day, September 20, Champ Clark, Speaker of the House, said: "As soon as this war is over, Congress ought to pass a resolution requesting and directing the President of the United States to open up negotiations with all the great powers of the earth for disarmament by percentage. That is the only way on earth you are ever going to get it. No great nation is going to disarm while the other nations are armed to the teeth, and we are the people in this world that ought to make the proposition."

A LETTER FROM MRS. POWELL.

I cannot tell you how much I appreciated your good letter from Atlanta, Ga. It was a great disappointment to Dr. Powell not to be present at the convention. He received several messages from his friends of the convention—each one giving him peculiar joy and pleasure. Today is the fourth day since the operation and I have just seen the surgeon and he reports favorably on Doctor Powell's condition. I am hoping now for complete recovery in his case, although it may be a few weeks before he can even sit up. I thank the brethren of the Campbell Institute for their thought in planning something special in recognition of Doctor Powell at your usual luncheon and the deep sympathy expressed with your love.

Some years ago the Federal Council of Churches in Chicago asked the Disciples to establish two churches on the north shore in Chicago. After many delays a church has been begun in Edgewater. Its pulpit is being supplied by the Chicago pastors. Austin Hunter, O. F. Jordan and W. G. Winn were among those who preached in October.

CHAMBER OF SOCIOLOGY.

BY J. L. DEMING.

There are two great groups of forces at work in the social world today. A working knowledge of these forces will better fit us in the work of dealing with present-day social problems. One group, the societalizing forces, has to do with social organizations; the other, social forces, has to do with the holding or binding of them together within the so-called union. Every minister of the Gospel, in fact every one who has the welfare of society at heart, should be interested in a careful study of these two groups of forces.

In the early fall of this year two books of unusual worth on this subject came from the Macmillan presses. One dealing largely with the first-mentioned group and the other bringing out much material and suggestion that would augment what knowledge we already have of the second group. "The Great Society," written by Graham Wallas, of the London School of Economics and Political Science, has for its purpose the bringing of the knowledge acquired by psychologists and sociologists into touch with the active problems of present-day life. The work is closely related to his earlier work, "Human Nature in Politics." To use the words of the author, "This book is an analysis of the general social organization of a large modern state, which has turned, at times, into an argument against certain forms of twentieth-century anti-intellectualism. The first chapter, alone, is well worth the price of the book and the time required in reading it. All through the book is full of vital truths. No up-to-date public man should be without it. Though the editor of this Chamber cannot always agree with many of the arguments yet there is enough of thought food within it to inspire a greater desire for a wider knowledge of society as a human organization.

George B. Mangold, director of the School of Social Economy, of Washington University, in his "Problems of Child Welfare" gives to the truly hungry pastor much food for thought and action. At the present time modern social work has shifted the emphasis from the parent to the child. The child is plastic and "presages the coming man." "To educate and train the child is worth infinitely more than to labor with the deficiencies of the man with his crystallized habits and

morals.” Inspiring from cover to cover and filled as it is with solid thought-food the book is truly a handy tool for every preacher and social worker to have on his study work bench. By beginning with the child we may hope to build up and perfect the coming man. A careful reading of both these books will result in a broader and more unselfish concept of society, and we will be of more efficient worth to the communities in which we dwell.

CHAMBER OF OLD TESTAMENT.

BY G. D. EDWARDS.

In accepting appointment as head of the Old Testament Chamber I was told that my task is to keep the members of the Institute informed as to developments in all fields of investigation as related to the Old Testament, but that my chief task is to be found in acquainting the members of the Institute with the most worth-while books appearing on Old Testament subjects. My funds are exceedingly limited. Moreover, my classroom work and executive duties almost rob me of time for reading beyond the immediate requirements of my work. Therefore I appeal to the members of the Institute for assistance. When you find a significant fact, or read a book which appeals to you write me and give such data as you have time for. Together we may be able to supply materials for this Chamber. Otherwise, the work of the Chamber may not get very far.

Again, is there some Old Testament subject in which you are interested and about which you lack information you wish? Are you interested in getting hold of some best book on a given subject? If so, use this Chamber in finding what you wish.

Not long ago a pastor asked me for a book on the Psalm which would give the history of each psalm—not the history of its creation but the history of its use, what great men have used it, on what occasions, and with what results. Such a book has excellent illustrative value in sermonizing. I am able to point him to Protheroe’s “The Psalms in Human Life” (E. P. Dutton & Co.); also to Van Dyke’s “The Story of the Psalms.” I have heard of a book by Lindsay, “The Psalms in the Church.” Two publishing houses have failed to find it for me. Can you tell me where to find it?

CHAMBER OF MISSIONS.

BY FREDERICK E. LUMLEY.

The comprehensiveness of the missionary enterprise is fast coming home to the supporters of it. If any one does not now know of the vast social changes in the Orient due in a large way to missionary influence, it is because that one chooses to remain in ignorance; it is not for lack of evidence. And if anyone has still to preach to those who regard missions as effeminate or impractical or anything other than virile, practical, all-inclusive, and accomplishing just the things which such persons like to see done at home, there is abundant hope for that one. Absolutely no phase of oriental life is left untouched by the missionary's magic wand. Every traveler, whether preacher, board representative, teacher, investigator or business man, comes home bubbling over with enthusiasm over what he saw. All such join in a loud chorus of praise of the church's representatives abroad. The uplift effected is touched on by all and adequately described by none.

One of the most recent books of this nature is, "The Social Aspects of Foreign Missions," by Pres. Faunce, of Brown University. The purpose of modern missions is stated in these words: "The preaching of the glad tidings must ever occupy the foremost place in missionary enterprise. The persuasion of the human will to righteousness is indispensable. But a complete message is a message to the whole man, and aims at the entire transformation of the individual and society.

The book suggests a startling idea by noting that the East and West are almost united now in a geographical sense, and then asking: What will happen if these nations remain far asunder in sympathies and ideals, if they remain alienated by race hatred? Does this not bespeak a clash of some sort and does this not come home to our smug self-interest? It is well to ask, yes, to be assured, how far the missionaries are preparing against this sickening emergency. Pres. Faunce made a tour into the "Farther East" to assure himself on this point. He pays a very high tribute to the missionaries when he says that he could see through their eyes better than through any others, what he wanted to see. Among others there are two chapters on the Social Achievements of the Missionaries, one on the Enlarging Function of the Missionary, and one on Great

Founders and their Ideals, which are worth much to the busy pastor. The book is small and contains a rather full bibliography relating to the topic treated. It is published by the Missionary Education Movement.

CHAMBER OF NEW TESTAMENT.

BY SILAS JONES.

The great war that is now being fought, while it perplexes and distresses the disciples of Jesus, is making clear to them certain duties. It is compelling them to define anew their faith and to examine the testimony which they have borne to it before men.

Those who try to apply approved methods of literary and historical criticism to the study of the Bible are learning that in their public instruction they have been neglecting the apocalyptic literature. They have been telling the people that the apocalypses present unusual problems to the interpreter, that the opinions of scholars are in conflict in respect to these writings, and that one can be a good Christian without knowing what they mean. This course might be fairly satisfactory if it were not for the activity of men who think that the most important messages of the gospel are contained in the apocalypses and who are burning with zeal to tell the world what those messages are. As soon as the war began, these men were ready with their announcements about the "end of the world" and the "second coming of Christ." They know the great events of the future and they can give the exact dates for them. Their statements are believed by multitudes. Even when they give the chapter and verse in which their own great discoveries of the meaning of prophecy are foretold, there are some who believe they are unfolding the wisdom of the ages. The church is entitled to the sanest word that can be spoken on these misused portions of the sacred writings. It is a reproach to the ministry of the church that many Christian people are made familiar with the books of Daniel and Revelation through the writings and speeches of men whose imaginations operate without reference to the facts. Ridicule is no cure for the evil. Positive instruction is needed. Men who know what the apocalyptic writings are will not be misled by the wild guesses of undisciplined minds.

CHAMBER OF PASTORAL DUTIES.

BY JOHN RAY EWERS.

One of the most cultured Presbyterian ministers of our city, and from one of the greatest Presbyterian churches of the world, is here and read a paper before our ministerial association last Monday upon, "The Broader Culture of the Minister." He showed how the sermon grew out of the broad and deep culture of the preacher. Only a great man can preach a great sermon. He made a charming appeal for the knowing of nature. His description of his own walks in God's great out-of-doors fascinated us. Hills, clouds, brooks, flowers and meadows took on new meaning under his magic touch. Twice each week he gets away into the open country. He appealed to us to know human nature. He showed the amusing and the pathetic sides of real life. He sought to stir up in us the deeper love of good books, especially poetry. The poets are the great intuitive souls. As he stood there, well-groomed, well-fed, with red cheeks and smoothly running mind, he became a powerful incentive to the broader culture of the ministry. There is entirely too much fuss and feathers, too much froth and foam, too much superficiality.

"The Romance of Preaching," by Sylvester Horne is off the press and is pronounced, by those who know, to be one of the four or five series of Yale lectures which is in class A. It was my good fortune to hear these lectures at Yale as they were delivered in all the soulful eloquence of Doctor Horne. He had the English finish of speech combined with a French wit, a German thoroughness of scholarship and an American dash of delivery. This book should be in the hands of every man in our Institute and should be read slowly and thoughtfully. It makes one proud to be a preacher. The humblest of us feel ourselves in a noble pageant.

In this connection I recall a wonderful sermon delivered by Dr. Francis of Boston, in which he dwelt upon the glory of being a Christian. It was one of the most uplifting sermons I ever heard. He made a halo to appear around the forehead of every son of God. He transfigured the commonest Christian. We felt ourselves heirs of Heaven. We became for the moment royal. It does one good to feel the dignity, the royalty of God's family.

CHAMBER OF SYSTEMATIC THEOLOGY.

BY CHARLES M. SHARPE.

It will be the object of this department to justify its existence, if possible, through two modes of procedure. It will advance reasons for the cultivation of systematic theology by Disciple ministers and teachers, and it will call attention from time to time, to the most significant books and articles in this field.

The Disciples have abominated Systematic Theology, almost as much as present-day sociologists and some modern philosophers. The former have considered it useless, and positively mischievous. It sought to be wise above that which is written, and confused men's minds by speculative, unrevealed conceptions. The latter disparages theology for much the same reasons, though these appear in a different context. The sociologist thinks theological questions remote from real, practical issues. They are of a character that can never be settled, but rather perpetuate strife, where as, the actual tasks of social amelioration and construction are vivid, concrete and directly unifying in their influence upon all who work at them. The modern positive philosopher likewise, enamoured as he is, by the objective, empirical attitudes and methods of natural science, has no taste for theology which he regards as fanciful, subjective and ineffectual.

While one gives respectful attention to these objections, he may be permitted to note that they are advanced in the interest of what are really other forms of systematic theology, or of speculative. There is a certain naiveté about their attitude, which is charming.

The rights of systematic theology rest upon two main pillars—the unity of the psychical life, and the fundamental reality of religious experience. Systematic theology is the interpretation and orderly presentation by the rational self of its religious experience in relation to its total experience. Concerning this working conception much is to be said by way of exposition, defense and illustration. In this connection, and in closing allow me to recommend the careful reading of Professor Lyman's article, "Must Dogmatics Forego Ontology?" in the July issue of the American Journal of Theology.

CHAMBER OF PHILOSOPHY.

By ELLSWORTH FARIS.

Perhaps the most significant movement in American philosophy in recent years is the coöperation that has been established between the teachers of philosophy and the teachers of law. This has attracted the philosophers who were interested in ethics but has also made its appeal to the wider groups of those whose search for first principles has kept alive their interest in philosophy. The lawyer has begun to realize that some sort of philosophy is presupposed by every system and seems to welcome assistance from those who are trained in the work of the thinkers of the past. Likewise the ethical theorist feels the need of the technical knowledge of the lawyer for no ethical principle is made really effective till it is embodied in law.

Two conferences have already been held, one in New York a year ago and a second in Chicago last April, at both of which prominent teachers both of law and of philosophy were present. The Christmas meeting of the American Philosophical Association will be held this year in Chicago jointly with a meeting of law teachers and with the association of political scientists.

The most important immediate result is the change in management and editorial control of the International Journal of Ethics which is moved from Philadelphia to Chicago and will have such prominent legal men as Roscoe Pound and John H. Wigmore on its editorial board. J. H. Tufts, of the University of Chicago, is managing editor, and his interest in bringing ethical theory into touch with practical life will be reflected in the management of the Journal. One number has already appeared, under this new plan, and the twenty-fifth volume promises to be of unusual interest not only to the philosopher and to the lawyer, but also to every citizen who is interested in justice. This problem of justice which is now central in ethical thinking is also the one most prominent in legal thought. The Journal of Ethics will be the organ for this remarkable movement and will be indispensable to him who desires to keep abreast of current thinking. The price of the Journal is \$2.50 a year, which is naturally less than it costs to produce it, but public-spirited men have for many years coöperated in subsidizing the magazine. Subscriptions should be sent to the editor at the University of Chicago.

CHAMBER OF LITERATURE.

BY EDGAR DEWITT JONES.

I have accepted the appointment to the Chamber of Literature for the Bulletin with some reluctance and misgivings, having declined the same appointment a year or two ago. My reluctance is due to the fact that my program of duties is already very full: my misgivings have their source in the fear that I will not be able to do justice to such an important department of the Bulletin.

I am, however, making the adventure and if it shall fall out that I can be used for good in this capacity that of itself will be sufficient compensation for what would be a veritable delight if I were not carrying so full a program.

From a cursory examination of the list of new books I should say the new fiction does not promise anything extraordinary. I doubt very much if any of the new novels attract so wide a constituency as "The Inside of the Cup" or "V. V.'s Eyes," the two popular successes of a year ago.

I have for review lying on my desk, Mrs. Humphrey Ward's latest book, "Delia Blanchflower," and "The Clarion," by Samuel Hopkins Adams. Also two books by Nicholas Vachel Lindsay; also Peter Clarke Macfarlane's "Those That Have Gone Back." I shall be glad to give brief notices of these volumes next month.

Within the confines of a single paragraph I wish to praise unreservedly a book that every preacher ought to own, written by Dr. George Hodges, and published in 1912 by the Macmillan Company. I take it many of the Bulletin's readers have read "Everyman's Religion" but those who have not ought to purchase a copy of this vigorous volume and keep it close at hand. The opening chapter is on "The Background of Religion" and the last chapter is on "The Life Everlasting." Between the first and last chapters are thirteen other chapters on such important subjects as "Religion and Revelation," "Religion and the World," "Religion and the Flesh," "Religion and the Devil," etc., etc. I do not know when I have found a book more readable, one that has found me and fed me more than this one in the realm of things theological and things religious. "Everyman's Religion" is eminently a book for the preacher to own, to read, to loan to his friends, and to be re-read.

NEWS NOTES.

BY E. A. HENRY.

W. D. Endres, for three years pastor at Kirksville, Mo., has begun his work at Quincy, Ill., whither he was unanimously called after J. M. Rudy resigned to enter a political campaign. He enters the work at Quincy most auspiciously. M. Haile, for some time pastor of various churches in Chicago, has left the work of the ministry to enter business at Kingman, Kans., where he has had interests for some time. He will be missed from our Chicago councils in which he has many fast friends.

Chas. M. Sharpe and family have moved into a new home at 6127 Kenwood Ave., Chicago. Mr. Sharpe continues his work in the Divinity House faculty and receives his mail at the University Faculty Exchange.

C. G. Veernier, Professor of Law in the faculty of the University of Illinois has moved into a new house at 803 W. Main St., Urbana, Ill.

J. M. Philputt has resigned the pastorate of the Central Church in New York City. He and Mrs. Philputt had planned a trip through the Orient but the war has spoiled that plan. They will remain in New York until about Christmas time, and then go to Riverside, Cal., for the winter.

R. W. Gentry is leading his Winfield, Kans., church in an earnest campaign to lift a heavy burden of debt. Three thousand dollars was paid off the first year and a plan has been adopted to pay a thousand each year until the whole is paid.

October 7 was the date of the annual meeting of the Hyde Park Church in Chicago, E. S. Ames, pastor. The reports showed a total of \$5,136.55 raised during the year, of which \$1,221.50 went for foreign missions. There were 66 additions during the year which made a net gain of 34 in the membership of the church.

E. L. Powell is reported to be gaining strength after his recent operation. His absence cast a cloud over the Atlanta convention while the churches of Louisville were praying for his speedy recovery.

J. R. Ewers began a three weeks' meeting in his own church upon November 1. Every prospect seems promising.

On September 27 the Downey Ave. Church in Indianapolis C. H. Winders, pastor, dedicated its splendid addition. A. B. Philputt was among the speakers at the exercises.

An event of no little interest to Institute members as well as to the brotherhood generally is the appearance of a book entitled, "The Inner Circle" from the pen of Edgar DeWitt Jones. The book is receiving very favorable notice. It reveals the heart life of a splendid shepherd of his flock.

Dr. J. H. Garrison recently delivered his lectures first presented upon the Bondurant foundation, to the church at Shelby, Mo.

Upon Sept. 27 the Jackson Boulevard church in Chicago Austin Hunter, pastor, carried out a big Rally Sunday. There were 736 present in Bible school and 85 in the Chinese mission.

Vaughan Dabney has joined the benedicts. During the spring and summer he served a church at Ayer, Mass. Receiving a call to Santa Monica, Cal., he considered the matter carefully and decided that he could not go alone. Accordingly, on Sept. 22, Miss Ruth Burdett of Ayer, became Mrs. Dabney. After a week at his parents' home in Chicago they went on to Santa Monica. He reports a splendid church already planning for a new building. We extend heartiest congratulations to Mr. and Mrs. Dabney and wish them every success in their work.

Last month we gave publication to what we considered reliable information that Roscoe R. Hill had gone to the University of California. He pleads "not guilty" and writes that he is continuing another year at Columbia University New York.

A letter is at hand from Dr. Clarence Hamilton, mailed at Honolulu. His first few days at sea were a bit rough and some sickness resulted but the storm was soon gone and everything was fine again. At Honolulu the members of the church there entertained in most royal fashion the party of several Disciple missionaries who are aboard the ship.

Geo. A. Campbell of Hannibal has been elected President of the Missouri State Missionary Board.

C. G. Vernier taught a course in Trusts at the University of Michigan during its Summer session.

W. C. Gibbs writes that he spent a very pleasant summer working in the British Museum in spite of his disappointment at not being able to go to the Continent.

A letter from T. F. Reavis, Buenos Aires, S. A., is at hand. We wish we could print all of it. He writes that S. J. Inman made a splendid impression in South America during his tour of the missions there. Mr. Reavis is preaching four and five times on Sundays, sometimes in English but more often in Spanish. He adds, "I have lately read 'Filosofía Americana' by Enrique Molina. It is interesting to note how the art-loving, and too often superficial Latin mind takes violent issue with 'El Pragmatismo' of the practical and almost brutal 'Yanki' * * * I have just opened a free library and reading room in my church furnished with some of the best magazines, daily papers, etc., as well as books, both religious, scientific and historic, which I can secure in Spanish. Among them are works of Spencer, Eucken, Bergson and Tolstoi. The Latin youth reads philosophy with greater interest than he does fiction, I find. In spite of a very cold winter which is still on us we have had some seventeen conversions in the last two months. They will all be baptized as soon as we are dead sure they know what they are about. Probation? Yes, but you have to do it here or regret sooner or later that you didn't."

C. C. Morrison is rejoicing over the safe arrival of a daughter, Helen upon September 21. Helen and her mother are both doing splendidly. Being unwilling to be outdone in such matters, O. F. Jordan announced the arrival of a future institute member in William David Jordan upon Sept. 26. We extend heartiest congratulations to both pairs of fond parents.

A very tasty booklet announces "Our New Professors. Eureka College." Opposite Pres. H. O. Pritchard's we find the face of V. W. Blair with the information that he is to teach New Testament in the College this year in addition to his work in the church.

L. G. Batman is arranging evening services at which various public officials of the city, including the Mayor, shall discuss local problems. The meetings are exciting much interest.

CHAMBER OF HISTORY.

BY ROSCOE R. HILL.

The stupendous tragedy in Europe has already awakened a new interest in modern and especially recent European history. This crisis of the nations gives a new significance to a number of recent books and in due time will produce numerous other volumes dealing with the events taking place. The task of the Chamber of History for this year will be largely devoted to noting this group of books.

In an attempt to understand the present situation, one must first endeavor to grasp something of the psychology of the great nations involved. With respect to Germany, there is a volume entitled *Germany and the Next War*, (New York, Longmans Green, 1914; 288 pp.) by General Friederich von Bernhardi, which presents the views of German militarism. The volume is a frank defense of war, expounding the thesis of the German historian Treitschke, that peace signifies decadence and war produces true civilization. The author laments the peace tendencies of the German people and maintains that war is a biological, moral and Christian necessity. The doctrines of christianity really have no application to international politics. Further, war is a peculiar necessity and a duty for Germany, in order to accomplish her aggrandizement and to impose her civilization on the world. "World power or downfall" is the watch-word. The small states must go in the inevitable conflict. Great states can only exist if they have power to maintain themselves. Germany must prepare and enter into the conflict at such moment as seems advantageous to herself. England is the rival athwart Germany's path to world power, which must be dealt with; France must be crushed to give Germany a free hand in international politics. This book which appeared first in 1911, is of extreme interest because of the fidelity with which it depicted in advance many of the steps in the opening of the present conflict.

A volume which is termed a reply to Bernhardi is J. A. Cramb's *Germany and England*, (New York, E. P. Dutton, 1914; viii, 152 pp.). Rather than a reply, it is a clear and concise setting forth of the English position in the present struggle.

The New York Times has published in pamphlet form the various official papers in the diplomatic correspondence.

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CHAMBER OF RELIGIOUS EDUCATION.

BY CHAS. E. UNDERWOOD.

"Efficiency in the Sunday-school."

Above is the title of an excellent work published by Hodder & Stoughton, from the pen of Henry F. Cope. It is now two years old, and has found a place in the libraries of many churches and schools. It is to be hoped that it may have still wider circulation.

The author states his purpose clearly in the Foreword, as follows: "This is not a handbook of 'tricks and devices' warranted to speedily insure Sunday-school success. It is an attempt to consider the Sunday-school seriously as an educational institution, having in mind the needs of intelligent teachers and officers who are earnestly seeking to make their school more efficient."

The book was written at the height of the efficiency outcry, and uses some of the terminology of the efficiency engineer. The first chapter is headed "The Efficient Sunday-school," and the author in his usual clear manner opens his discussion as follows: "An efficient Sunday-school is one in which the working forces understand its purpose and aim, its conditions and materials of operation, and its methods of procedure; one in which duties are so assigned and responsibilities so clearly divided that its operations proceed with economy of effort and without waste or friction; one in which there is the application of all possible working forces and the enlistment of every aid available to secure desired results; one in which those who believe that they work with God will so work that all his work can proceed without hindrance and with certainty of results. An efficient Sunday-school is one which succeeds in developing most easily and completely Christian character in its people, both students and workers. An efficient Sunday-school develops efficient Christians."

CHAMBER OF SOCIOLOGY.

BY J. L. DEMING.

The month just past has given us little or nothing in the line of sociological reading and yet it has been full of material. On every hand there has been quietly working a subtle power that in one Continent has been driving men apart while in another it has been drawing them closer together. Men lay the present world conditions to human greed, but there is something deeper and more subtle. What it is we do not know. Some have been contented with the statement that it is but the result of inevitable sociological laws and stop there.

What men lack is the "thinking habit." Pure democracy is but this habit put in action. Limited and imperfect as it is, it has had a developing course. When men begin to think wars must go and the religion of barbarism become a thing of the past.

Amongst the several pamphlets which have come to public view since our last number is one issued by the U. S. Department of Labor, Children's Bureau, entitled, "Birth Registration, An Aid in Protecting the Lives and Rights of Children." What has this to do with our work, I hear some of my readers say. It has much to do. You are careful to record all marriages and deaths, why not be as careful in recording all births? It is your duty as a public man to arouse a popular conviction that such a record is both dignified and valuable. The monograph sets forth the fact that, "as a working expedient birth registration is rapidly coming to be regarded as indispensable in the eradication of three great evils which affect the children of the country. There are no more important undertakings at the present day than the reduction of infant mortality, the preservation of the child's right to education, and the abolishing of child labor. In serving all three of these ends birth registration is an indispensable practical aid."

CHAMBER OF PHILOSOPHY.

BY ELLSWORTH FARIS.

The publication of the translation of Freud's Psychopathology of Everyday Life, which Macmillan brought out quite recently, calls attention to the whole system of psychology known as Freudism, which is the direct outgrowth of the system of treating nervous and mental diseases by Dr. Sigmund Freud of Vienna. This method is called, by the author of it, Psychanalysis, and consists in the skillful following of clues in the conversations, dreams, and answers of patients in order that the forgotten sources of the difficulty may be found and brought back into consciousness. The remarkable success of Freud himself and, in a large measure, of his followers also, is undoubted. And it was inevitable that their practice should lead to new formulations in theory. One of the main distinguishing features of the system is its doctrine of the unconscious, which is thought of as existing in a structural fashion and exerting an influence on the conscious life. To discover the nature of this unconscious and to effect a cure by bringing it into the light of full consciousness is the object of the method of analysis. Closely connected with this in theory is the doctrine of the suppressed sexual complex which is held to be responsible for practically all mental and nervous abnormalities. Of special interest is the doctrine that the child has a sexual life and that great care is necessary to avoid difficulty and disaster. The best statement to begin with, if one were desirous of reading up on the subject, is perhaps Hitschmann's Freud's Theory of the Neuroses, published by the Journal of Nervous and Mental Disease, New York. Dr. Morton Prince has recently brought out a book on the Unconscious (Macmillan, 1914) which treats of the same materials but from a slightly different standpoint. There is also a quarterly journal which has just completed its first year, called The Psychoanalytic Review, which represents the same general point of view. It is published in New York.

CHAMBER OF PASTORAL DUTIES.

BY JOHN RAY EWERS.

Books for this month:

- (1) "What Men Live By," Richard Cabot, \$1.50.
- (2) "Sermons to Young Men," Henry VanDyke, 50 cts.
- (3) "The Ethic of Jesus," James Stalker. \$2.50.

All should read that book by Dr. Cabot. Men live by work, play, love and worship. The style reminds one of G. Stanley Lee's "Crowds." It is strikingly original.

We have considered several of the major pastoral duties in months past, but there is still another which merits our attention. Think a moment of the courtesies of the pastorate. A child is sick in the hospital and you send a pot of flowers. Would you be surprised to learn that that simple act of loving consideration did more good than a sermon? A young man loses his mother in a distant town, and you sit down full of warm sympathy and write him a loving letter. He belongs to you forever. A man, whose life is crowded with large affairs, is lifted to a position of unusual honor and you write him a letter telling of your satisfaction in his elevation. The rich and powerful also appreciate. Well, you know how often the opportunity arises to be a gentleman. Troops of friends do not come by accident. We earn them.

And, after all, our lives are enriched by just these little deeds of kindness. That strange lad you took home to dinner; that toy that you sent to the sick child; that flower that you sent to the teacher; that encouraging word that you whispered to the tired heart; that grip of the hand that you gave to the man who had just passed through the valley of the shadow; that arm that you laid over the shoulder of the fellow who was about to give up the fight; these are the little courtesies of your ministry, which show that your heart is right. No rhetoric or oratory, no scholarship or massive learning, no physical charm or grace of manner, no proud position of fame or wealth, can ever equal the fragrant flowers that spring from deep-rooted love.

CHAMBER OF MISSIONS.

BY FREDERICK E. LUMLEY.

Missionary books dealing with the social aspects of missions are not the only ones to receive notice in this chamber, although the beginning made might seem to indicate that. But these are the ones coming most naturally to hand and it is not easy to pass them by. Besides, they make decidedly interesting and helpful reading. Above all things they furnish a new Christian apologetic. Christianity can be judged by its fruits among less advanced peoples in some respects, to better advantages than among the more advanced. In the home land it is not so easy to prove that a given result is due solely or even mainly to Christian influence directly. But in the foreign field there are fewer factors, fewer variations and the movement is usually less rapid. And yet caution is necessary in interpreting changes there. In the midst of uncritical and absolute assertions on every hand that all progress in foreign fields is attributable solely to Christian influence, it is soothing to find a book now and then which recognizes the reformatory effect of other forces. Dr. E. W. Capen, the organizing secretary of the Kennedy School of Missions at Hartford, has given us such a book in his "Sociological Progress in Mission Lands." This breadth of view is infrequently found in other books and, indeed, is not found in the introduction to this one, for President Kelso intimates that the caste system, while adamant before every other influence, is crumbling before Christian ethics.

This work sets out to examine the "sociological progress in mission lands with special reference to the influence of Christian missions as a factor in this progress, with some allusions to the duty of the church in the face of these mighty social movements." In producing it, Dr. Capen has combined the resources of sociological training and first-hand observation. He discusses, in a straightforward, readable fashion, the effects on the East of five factors; western influence, a new education, a new industry, new ethical and social ideals, and new political aspirations. In a truly scientific fashion, there are multitudes of facts in support of each position. We think, however, that the use of the term, "Sociological," in the title, is inappropriate.

CHAMBER OF NEW TESTAMENT.

BY SILAS JONES.

In the preface to his volume, "The Messages of the Apocalyptic Writers," Professor Porter says, "The Apocalyptic Eschatology was, we are now assured, the source and soul of Christ's own faith in his mission and in the coming Kingdom of God."

Our best approach to the study of the New Testament, and to this type of literature in particular, is through the Jewish writings of the period 200 B. C. to 100, A. D. The New Testament is primarily Jewish literature and has so much in common with the general literature of the period that one cannot well evaluate the New Testament writings without seeing them in relation to the current thought of the Jewish people. Daniel and Revelation are, of course, the great Biblical representatives of this Apocalyptic thought. Among the Palestinian writings the best examples are to be found in the "Ethiopic Enoch," "The Testament of the Twelve Patriarchs," "The Book of Jubilees," "Apocalypse of Baruch" and "The Apocalypse of Ezra." Among the extra-Palestinian are the Slavonic Enoch, "The Sibylline Oracles" and "The Apocalypse of John."

This type of message is scarcely "decadent prophecy." It is the message of a sensitive soul which cannot adjust its convictions to the present apparent defeat of religion, whether seen through the state, or church. It is the child of oppression, but it sings of the triumph of righteousness even though another age is necessary to accomplish the result. It is the creation of a most intense idealism.

The literature which discusses this type of message is large. General introductions may be found in Professor Charles' exhaustive treatment of Apocalyptic Literature or in his discussion in *Ency. Biblica* on this topic, as also in Shürer's *History of the Jewish people*.

For Revelation the best discussions will be found in Porter's "Messages of Apocalyptic writers" Moffatt's Introduction to N. T. Literature, "Apocalypse" Julicher's Introduction to N. T. "Apocalypse," Swete, "Apocalypse of John, (1906), Scott, *Book of Revelation* (1904), Votaw, *Bib. World* (1908). (This article is from the pen of Prof. E. E. Boyer.)

CHAMBER OF HISTORY.

By ROSCOE R. HILL.

With the great conflict raging in Europe so persistently before our minds it is a distinct pleasure to turn to the study of amicable international relations. On December 24, 1914, the 100th anniversary of the Treaty of Ghent will be celebrated. This date marks a century of peace between the two great English-speaking nations, Great Britain and the United States. In commemoration of this event, Professor W. A. Dunning of Columbia University, was charged with the preparation of a volume entitled "The British Empire and the United States": A review of their relations during the century of peace following the Treaty of Ghent (New York, Charles Scribner's Sons, 1914, XL, 381 pages). The book is a real contribution to the literature on peace. The treatment is given in the spirit of utmost fairness and impartiality and the value of the work is enhanced by the fact that the introduction is contributed by Viscount Bryce, formerly British ambassador to the United States. The author is the master of his subject, and gives a keen analysis of every political situation in the two nations, which have influenced the course of their relations. The volume presents an excellent survey of the relations of the two countries, which many times have been strained nearly to the breaking point, but on account of the many common interests, have always been adjusted by means of diplomacy. The author summarizes his review of the century of peace as follows: "The hundred years fall into four fairly well distinguishable periods. In the first, 1814-1835, the key to the Anglo-American relations is to be found in Great Britain's foreign policy and her internal politics. In the second, 1836-1860, the controlling feature is the growth of the United States in population and territory. The third, 1861-1885, takes its character from the American Civil War. The fourth, 1886-1914, turns on the projections of the American and British interests and influence beyond the bounds of the United States and the United Kingdom."

"The War in Europe, Its Causes and Results," by Albert Bushnell Hart (N. Y., D. Appleton & Co., 1914. IX, 254 pp.) will satisfy the needs of many who desire a general account in one volume of the present European situation. The book is written in popular style from the viewpoint of an American historian.

CHAMBER OF OLD TESTAMENT.

BY G. D. EDWARDS.

I may be trespassing on another man's territory by calling attention to "An Introduction to the History of Religion" by Crawford H. Toy, Professor Emeritus in Harvard University, but in my student days in Harvard Dr. Toy was my teacher in Old Testament studies and any book he writes must be fraught with interest for Old Testament students. I have not yet been privileged to read the book, but have been especially impressed by the review of it at the hands of Hutton Webster of the University of Nebraska. In his review he makes the remark that "the author seemingly lacks either prepossession or prejudice, unless indeed he may be said to have a prepossession for whatever encourages individual initiative and freedom of thought, and a prejudice against whatever cramps and binds the human spirit." That sums up Dr. Toy as many of us found him in the classroom. He was never more delighted than when there were no two in the classroom who agreed on the subject under discussion.

Mr. Webster thinks that this book will likely remain for many years the text on comparative religion in American universities. Anything from Dr. Toy must of necessity be judicious and thorough. Mr. Webster notes that this is the first book in any language to attempt from a purely objective standpoint, and in a comprehensive manner "to describe the principal customs and ideas that underlie all public religion." The subjects of the eleven chapters are: The Need of Religion, The Soul, Early Religious Ceremonies, Early Cults, Totemism and Taboo, Gods, Myths, Magic and Divination, the High Theistic Development, Social Development of Religion, and Scientific and Ethical Elements in the Religious Society.

Every Old Testament student must also be interested in a recent book by Professor Breasted of the University of Chicago, "Development of Religion and Thought in Ancient Egypt," which contains his lectures delivered on the Morse Foundation at Union Theological Seminary. Contrary to many writers he has been able to demonstrate that there was a decided development and evolution in the Egyptian religion. Professor Breasted is supreme in his field, having both scholarship, constructive ability, and sympathetic appreciation for what he handles. We owe to him the oldest fixed date in history, 4241 B. C.

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 Howell, Wm. R., Beckley Institute, Beckley, W. Va.
 Hull, Wm. C., 525 Claremont Drive, Pasadena, Cal.
 Hunter, Austin, 2431 Flournoy St., Chicago, Ill.
 Idleman, Finis S., 657 Eighteenth St., Des Moines, Ia.
 Jenkins, Burris A., 2812 Charlotte St., Kansas City, Mo.
 Jewett, Frank L., 2009 University Ave., Austin, Texas.
 Jones, Edgar DeWitt, 805 Front St., Bloomington, Ill.
 Jones, Silas, Eureka, Ill.
 Jordan, O. F., 831 Washington St., Evanston, Ill.
 Kirk, Sherman, 2830 University Ave., Des Moines, Ia.
 Lockhart, Chas. A., Canton, Mo.
 Lockhart, Clinton, Fort Worth, Texas.
 Logan, Wellington M., Y. M. C. A. Bldg., Detroit, Mich.
 Loken, H. J., 2211 Union St., Berkeley, Cal.
 Lumley, Fred E., College of Missions, Indianapolis, Ind.
 McCartney, J. H., Modesto, Cal.
 McClean, Lee D., 39 McLellan St., Brunswick, Me.
 McKee, John, 268 Elm St., St. Paul, Minn.
 MacLachlan, H. D. C., Seventh St. Christian Church, Richmond, Va.
 Marshall, Levi, Nevada, Mo.
 Martin, Herbert, Drake University, Des Moines, Ia.
 Moffett, Frank L., 604 Cherry St., Springfield, Mo.

- Moffett, Geo. L., Pendleton, Ind.
- Moorman, E. E., 235 Rural St., Indianapolis, Ind.
- Morehouse, D. W., Drake University, Des Moines, Ia.
- Morgan, Leslie W., "Wrangeliff," Priory Rd., Hornsey, London, England.
- Morgan, O. T., Medford, Ore.
- Morrison, C. C., 706 E. Fiftieth place, Chicago, Ill.
- Myers, J. P., 3028 Capitol Ave., Indianapolis, Ind.
- Norton, F. O., Drake University, Des Moines, Ia.
- Parker, W. A., Pomona College, Claremont, Cal.
- Parvin, Ira L., Niagara Falls, N. Y.
- Payne, Wallace C., College of Missions, Indianapolis, Ind.
- Peckham, Geo. A., Hiram, Ohio.
- Philputt, Allan B., 505 N. Delaware St., Indianapolis, Ind.
- Philputt, James M., 142 W. Eighty-first St., New York, N. Y.
- Pike, Grant E., 1729 S. Union St., Alliance, O.
- Place, Alfred W., Bowling Green, Ohio.
- Plum, H. G., University of Iowa, Iowa City, Iowa.
- Pritchard, H. O., Eureka, Ill.
- Rainwater, Clarence E., 7301 Harvard Ave., Chicago, Ill.
- Rice, Perry J., 915 Lee St., El Paso, Texas.
- Ritchey, Chas. J., 51 M. D. Hall, Univ. of Chicago, Chicago, Ill.
- Robison, H. B., Canton, Mo.
- Rothenburger, W. F., 4518 Franklin Ave., Cleveland, Ohio.
- Rounds, Walter S., Arcola, Ill.
- Rowlison, C. C., 919 Main St., La Crosse, Wis.
- Sarvis, Guy W., University of Nanking, Nanking, China.
- Schooling, L. P., Standard, Alberta, Canada.
- Serena, J. H., Keuka Park, N. Y.
- Sharpe, Chas. M., University of Chicago, Chicago, Ill.
- Shields, David H., 915 W. Walnut St., Kokomo, Ind.
- Smith, Raymond A., Beckley Institute, Beckley, W. Va.
- Smith, W. H., 203 E. Kirkwood Ave., Bloomington, Ind.
- Stewart, Geo. B., 74 W. 126th St., New York.
- Talbert, E. L., University of Cincinnati, Cincinnati, Ohio.
- Taylor, Alva W., 708 Providence Road, Columbia, Mo.
- Taylor, Carl C., 207 S. Ninth St., Columbia, Mo.
- Todd, E. M., Canton, Mo.
- Trainum, W. H., Ohio Normal University, Ada, Ohio.
- Underwood, Chas. E., Butler College, Indianapolis, Ind.
- VanArsdall, Geo. B., Central Christian Church, Denver, Colo.
- Veatch, A. D., 1423 Twenty-third St., Des Moines, Ia.
- Vernier, C. G., 803 W. Main St., Urbana, Ill.

Ward, A. L., Lebanon, Ind.

Waters, Baxter, Lathrop, Mo.

Willett, Herbert L., University of Chicago, Chicago, Ill.

Winders, C. H., 108 S. Ritter Ave., Indianapolis, Ind.

Winn, Walter G. 4323 N. Kedvale Ave., Chicago, Ill.

Winter, Truman E., 1102 S. Forty-sixth St., Philadelphia, Pa.

Honorary Members.

Breeden, H. O., 1038 O St., Fresno, Cal.

Garrison, J. H., 2712 Pine St., St. Louis, Mo.

Haley, J. J., Christian Colony, Acampo, Cal.

Lobingier, Charles S., Shanghai, China.

MacClintock, W. D., University of Chicago, Chicago, Ill.

Powell, E. L., First Christian Church, Louisville, Ky.

Associate Members.

Alcorn, W. G., Monroe City, Mo.

Arnot, J. K., Musselshell, Mont.

Baker, Clarence G., Batavia, Ill.

Buckner, C. C., Connellsville, Pa.

Cordell, H. W., Gurnee, Ill.

Dean, Tom, Jacksonville, Texas.

Deming, Fred K., 1341 Twenty-eighth St., Des Moines, Ia.

Goodnight, Cloyd, Uniontown, Pa.

Handley, Royal L., Kalamazoo, Mich.

McDaniel, Asa, Harvey, Ill.

McQueen, A. R., 5318 Race St., Chicago, Ill.

Nichols, Fred S., 1010 E. Washington St., Iowa City, Iowa.

Moses, Jasper T., Fowler, Colo.

Pearce, Chas. A., Marion, Ohio.

Reavis, T. F., Cramer 2654, Belgrano, Buenos Aires, Argentina,
South America.

Wallace, Richard W., 189 Kentucky Ave., Lexington, Ky.

Wolfe, J. E., 215 La Porte Ave., Whiting, Ind.

Wood, V. T., Canton, Mo.

Co-operating Members.

Collins, Dr. C. U., 427 Jefferson Bldg., Peoria, Ill.

Hawkins, O. A., Room 108 City Hall, Richmond, Va.

Henry, Judge F. A., 1320-28 Citizens Bldg., Cleveland, Ohio.

Leach, Percy, R. R. No. 2, Box 62, Hopkins, Minn.

Lucas, Hardin, State Normal School, Valley City, No. Dak.

Morrison, Dr. Hugh T., Springfield, Ill.

Throckmorton, C. W., Chamber of Commerce, Richmond, Va.

Wakeley, Chas. R., 6027 University Ave., Chicago, Ill.

Webb, A. G., 1874 E. Eighty-second St., Cleveland, Ohio.

NEWS NOTES.

BY E. A. HENRY.

The Institute extends heartiest congratulations to President Pritchard upon the safe arrival of a son on October 27 last.

Frank L. Jewett reports an unusually large registration for Bible work in the University of Texas this year. Eighty-five students enrolled for the first term against only forty last year. The class rooms are overtaxed now and a new building will be needed before long.

Detroit, Mich., claims the largest Y. M. C. A. in the world with 6,800 members. Our own Wellington M. Logan is an officer in this great organization.

G. B. VanArsdall baptized fifteen people on the evening of November 1 when his church joined in a second "Go-to-church-Sunday" movement. Denver claims to have been the originator of the idea.

William Woods College is to be supplied with a President's Home for the use of Pres. Garvin. Pres. Garvin will lead the Every-member Canvass Team in Nebraska in the near future.

Roscoe R. Hill is the president of the Disciples Club at Columbia University this year.

John Ray Ewers has had reprinted in a pamphlet an address that was published in the Pittsburg Sunday Dispatch on "Who are the Disciples of Christ?" They are sold at ten for a quarter with postage additional. There have been 170 additions in the East End Church since January first and 481 in five years.

Dean G. D. Edwards has been having an interesting time preaching for an "anti" church in Missouri in a meeting. There were forty-five additions. Thirty irreconcilables drew off to found a little church more after the apostolic model. This division was imminent at the time the meeting began.

Roscoe R. Hill, who writes for our Chamber of History, is much in demand for his work these days. He contributes an article to the American Year-book this year on Latin America and is writing several articles for the New International Encyclopedia.

Grant E. Pike has been ill for a month with a large carbuncle and the doctor has compelled him to give up his work. It may be some months before he can work again. His new address is 172 S. Union, Alliance, O.

W. G. Winn of Irving Park, Chicago, has accepted the secretaryship of the Chicago Christian Missionary Society. He has a splendid social vision which will make him a worthy successor of O. F. Jordan.

Dr. Willett has accepted a call to supply the pulpit of the Memorial Church in Chicago for the winter.

Dr. H. O. Breeden was University preacher at Leland Stanford on December 6.

In our November issue we failed to notice several acceptances of election to membership in the Institute which had come in during the month. Others have come in since until now we have heard from all but one candidate. The membership list which is printed elsewhere in this issue contains all the new names and also numerous changes of address. We wish to call attention to a few of these.

Perhaps first in interest is the acceptance of election to honorary membership by Dr. H. O. Breeden of Fresno, Cal. Dr. Breeden is known and loved for his works' sake wherever good Disciples are found. His letter of acceptance closes with these words: "I most certainly accept the honor with pleasure and gratitude. And fellowship with the Institute men I shall reckon among my chiefest delights. My loving remembrances to all the men of the Institute."

D. W. Morehouse is the Professor of Physics and Astronomy at Drake University. He has his Ph.D. from the University of California in which he was an instructor before coming to Drake.

Fred S. Nichols is the successor of C. C. Rowlison as pastor in Iowa City, Ia. He is taking work in the University there in connection with his pastoral duties and hopes to continue studying for some time. Hence we carry him upon the Associate list for a time.

Jas. S. Compton is the Biology and Ornithology man at Eureka College. Last summer he was the Ornithology expert at University of Michigan Biological Station at Topinbee, Mich.

Chas. A. Lockhart of Canton, Mo., since resigning as dean of the Bible College of Christian University some years ago, has been working upon a new system of correspondence study which will be published in the near future.

Lee D. McLean is an Assistant Professor of Sociology in Bowdoin College, Brunswick, Maine.

On a recent Sunday, there were 127 men in the Sunday-school of the East End Church of Pittsburgh of which John Ray Ewers is pastor. A Boy Scout company is in process of organization in this church.

The Eureka, Ill., church of which Verle Blair is pastor has just had Miss Lemert to conduct an efficiency campaign in their school which has proven very helpful.

George L. Moffett, another B. D. man from Yale, is pastor at Pendleton, Ind. He has already made a place for himself in the hearts of the Indiana Institute men and we look forward to seeing him at the annual meeting here in Chicago next summer.

Carl Burkhardt is the busy pastor at Lexington, Mo. He is a recent B. D. man from Yale who bids fair to "do things" in the near future.

Lee E. Cannon is the Modern Language professor at Eureka College. A graduate of Eureka in 1906, he has since studied in the universities of Wisconsin, Leipsic, Germany, Geneva, Switzerland and Harvard.

Jasper T. Moses is pastor of the Church of Disciples at Fowler, Colo., Secretary of the City Ministerial Alliance and President of the Western District of the Colorado Christian Missionary Society. Underneath all these honors we may recognize a worthy son of a worthy mother and a former missionary at Monterey, Mexico. He, too, remains on the Associate list until his plans for further study are fulfilled.

Arthur Braden is the new Bible Chair man at Lawrence, Kans., the successor of Wallace C. Payne, who is known and loved by all Institute men. He has been for some years pastor at Syracuse, N. Y., during which time he took his Ph.D. degree in Syracuse University. It may be of interest to know that presence at the Institute open luncheon in Toronto made Bro. Braden determine to accept election to membership in the Institute at the first opportunity.

Carl C. Taylor is a brother of our own Alva W. Taylor and also of Mrs. Guy Sarvis. Bro. Taylor has been at the University of Texas as Fellow and Instructor, but is now studying in the University of Missouri. His specialty is Rural Sociology. We shall hope to have from him some contributions upon rural problems.

H. J. Loken made a visit to Chicago upon his way home from the Atlanta convention where he served as a delegate from his church. A group of a dozen Chicago men entertained him at luncheon at the Quadrangle Club on October 30. Those present were Drs. Ames, Willett, Gates, Morrison, MacClintock and Faris and Messrs. Jordan, Lee and Henry. It was an hour of splendid fellowship very much enjoyed by all.

A. L. Ward has a son who graduated from Butler last June and enters Union Theological Seminary this fall.

H. F. Burns and wife were among those who spent the summer in Europe. They escaped safely and are now at work in their parish.

At the Central Kentucky Ministers' Association, recently held in Lexington, A. W. Fortune read a paper on "The Church in the First Century."

A. B. Philputt was the orator at the dedication of the West Side Christian Mission building in Indianapolis in September.

E. C. Boynton of Belton, Texas, is leading in a campaign to place courses in Religious Education in the public school curriculum on the Texas schools. This is already being done in several states. We should be glad to have some statement from him regarding the work.

C. E. Underwood has been elected Secretary of the new Board of Education of the Disciples.

Walter S. Rounds is leading his church forward to larger things. Some \$4,000 worth of improvements are being installed including redecoration, recarpeting, a new lighting system, a steam heating plant and the finishing off of social and athletic rooms in the church basement.

President Harry Pratt Judson is back from his tour of China in the interests of a sanitary commission of the Rockefeller Foundation. He reports that Mr. and Mrs. Sarvis are

W. G. Winn who was recently called to the Irving Park church, Chicago from Rensselaer, Ind., has been elected the executive secretary of the Chicago Christian Missionary Society to succeed O. F. Jordan. The society has a number of projects for this year, one of which is to house the Russian mission in a \$25,000 building.

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A meeker man
Than this lived never, nor a more benign,
Meek though enthusiastic. Injuries
Made *him* more gracious, and his nature then
Did breathe its sweetness out most sensibly,
As aromatic flowers on Alpine turf,
When foot hath crushed them. He through the events
Of that great change wandered in perfect faith,
As through a book, an old romance, or tale
Of Faery, or some dream of actions wrought
Behind the summer clouds. By birth he ranked
With the most noble, but unto the poor
Among mankind he was in service bound,
As by some tie invisible, oaths professed
To a religious order. Man he loved
As man; and, to the mean and the obscure,
And all the homely in their homely works,
Transferred a courtesy which had no air
Of condescension; but did rather seem
A passion and a gallantry, like that
Which he, a soldier, in his idler day
Had paid to woman: somewhat vain he was,
Or seemed so, yet it was not vanity,
But fondness, and a kind of radiant joy
Diffused around him, while he was intent
On works of love or freedom, or revolved
Complacently the progress of a cause
Whereof he was a part: yet this was meek
And placid, and took nothing from the man
That was delightful.

WORDSWORTH.

THE POSSIBILITIES OF THE CAMPBELL INSTITUTE

BY ELLSWORTH FARIS

One of the most fortunate circumstances of the Campbell Institute is the fact that the membership extends from ocean to ocean, and beyond both the seas. Our members are in America, Europe, and Asia, and the consciousness of a fellowship that belts the earth is a source of inspiration that none can help but feel. The only regret is that, in the very nature of the case, many of the men can be present only at rare intervals at any of the meetings. We have usually tried to arrange a meeting at the Congress of Disciples and also a luncheon at the national convention, besides the annual meeting in midsummer. Also, there have been gatherings from time to time of smaller numbers who found themselves in proximity for any reason; but with all these, we can see each other face to face but infrequently.

Therefore, it is all the more necessary to have frequent discussions in the Bulletin of the purpose, and of the changing plans of the Institute as they result from the mutual interchange of opinion. And it is particularly appropriate now that recent activities, and the plans for further enterprises, be set forth, and the invitation extended to all the men to contribute suggestion and advice in the democratic fashion that has from the first been the chief characteristic of the organisation.

Last summer, at the meeting, the discussion of the future plans was particularly interesting. It was felt by all, that the men of the Institute were in a position with regard to serving the brotherhood that had never been enjoyed before. There is no longer any fear of persecution on the part of any one who can harm any one of us. The conception of the Institute as a defensive alliance is no longer held. Nor is there the feeling that the dictates of honesty require the premature publication of radical utterances, representative of a very small fraction of the mem-

ership, and destined to be outgrown by the writers themselves. All such conceptions are now unanimously felt to be transcended and another broader and more modern one to be that on which emphasis deserves to be placed, namely, the idea of service to the brotherhood.

And surely a group of men like those in the Campbell Institute, whose university training is regarded by them as being most of all an obligation with heavy responsibilities, and who feel that hundreds of other brethren just as brilliant, and just as deserving, have been denied the privileges of the higher learning from no fault of their own, but owing solely to the accident of circumstance—surely such a group of men look upon themselves as called to serve. The great question of the present for the Institute is, what can we, as educated men, do for the brotherhood in order to repay the debt we owe to our fathers, and to our children.

In the protracted discussion of this topic last summer, it was clear to all that some things could be done soon and with no great difficulty. For instance, it was decided that a committee be appointed to arrange a program for the next annual meeting with a view to using all the papers or as many of them as possible as tracts, to further the common ideals of the Disciples and the special interests that all acknowledge to be important.

This committee was duly appointed and is now at work. It has gone ahead with the planning and has decided to prepare two tracts in the near future, one on the Disciples of Christ, and the other on Christian Union. There are many subjects that have been suggested such as The Spiritual Life, The Times of the End, and many others.

The editorial committee is also charged with the plan of projecting a series of small books, for the treatment of subjects that cannot be handled within the scope of tracts, the authors of the books to be Institute men and the character of the books such

as to be welcome to the most progressive and the most conservative alike, and yet have a vital message. It is felt by many of us that the brotherhood has a right to demand of its scholars clear expressions of correct thinking on the important questions that confront us. It is felt that such expressions can be made in language that will be helpful to all and offensive to none. And while the Campbell Institute does not have a monopoly of the scholars of the brotherhood, there is nowhere else within the ranks of the Disciples any such organization of prepared men. The possibilities of this scheme are very great and the members who have any thoughts on the matter, or any suggestions, are urgently requested to send them to the executive committee, or Dr. H. L. Willett, with the assurance that they will be gratefully received.

Other plans are being considered, such as the best means of getting our men into the graduate schools. We who have been through the universities can advise and assist the coming generation to do so, and we should make the matter of the preparation of our young men for positions of the highest service a matter of active concern.

There may be many other things that could be discussed, did space permit, but I can only say that the possibilities of our Institute are greater than ever before. The membership is larger, the spirit is splendid, and the opportunity great. Can we not pray together for guidance, wisdom, insight, devotion, that the tasks we ought to perform be not forgotten or shirked. Can we not have a postal card symposium on the Possibilities of the Institute, with suggestions as they occur to the men?

A NOTEWORTHY BOOK OPPORTUNITY.

The reduction in price of the *Encyclopedia Biblica* is an important event for Institute men. A limited printing of the unabridged work on India paper condenses four large volumes into one and reduces the price from twenty dollars to six. It provides a reference of unrivalled authority. The Disciples Publication Society of Chicago has engaged twenty-five copies for the Disciples, and no doubt they will go quickly.

CHAMBER OF RELIGIOUS EDUCATION.

BY CHAS. E. UNDERWOOD.

Books by J. Paterson Smyth.

The Bible in the Making. In the light of modern research, 1914, 75 cents.

How We Got Our Bible. Telling how the Bible came down to us. New edition, 1912. 50 cents.

The Old Documents and the New Bible. The story of the Rabbis and the Jewish manuscripts. \$1.

How God Inspired the Bible. A study of inspiration, 1910. \$1.

How to Read the Bible. The divine library, 1896. 50 cents. James Pott & Co., New York.

The teacher in religious education and the busy pastor have frequently found young people troubled with the practical problems of Biblical study. Some one has defined traditionalism in its causative aspect, as the willingness to follow leadership blindly. Some men are vigorous independent thinkers in the liberal group, and likewise in the conservative group. Many traditionalists are found in both groups. These traditionalists are perfectly contented with their lot until they come in contact with a new personality. Then they must change allegiance or think for themselves. Not all are trained in the language of theology, and many are lost in the abyss of negative criticism, because they do not secure perspective from the discussions available.

For those who desire to inquire into the fundamentals with a constructive message in view, Dr. Smyth has written. The first of the above books has recently appeared. It is non-technical in language. It takes up reverently the study of the Bible Canon, and presents his positions in a scholarly, constructive fashion. The reader, if a thinker, will not be able to endorse all of Dr. Smyth's positions, but the book is stimulating and helpful. The volumes should be read in the order given above.

CHAMBER OF PASTORAL DUTIES.

BY JOHN RAY EWERS.

The minister owes something to himself. Once before we discussed balance in our profession. I wish to approach our task from a little different angle today. This morning I have sent in my resignation from the "Social Service Union of Pittsburgh," a movement which I helped to found, to which I have given much time and energy, and which I believe to be a very valuable institution. Then why resign? There can be no doubt about the need of Social Service. But for 1915 I have made one resolution: to give all of my energy to preaching and to the Sunday-school. This would not be a wise resolution for every minister to make. It is wise for me. Why? Because I faced the danger of becoming "fussy"—the danger of using all of my time in telephoning, pounding the typewriter, running about here and there, reading only current literature, in short, the danger of doing everything and nothing. What I need is a year of discipline, a year of best books, real sermons and definitely directed energies. I wonder whether I have touched the weak spot in any other minister's work.

The sermon is the one superlative thing! Preaching is the greatest business in the world. Focus on that. Jowett cries, "Do one thing—preach." A prominent Methodist minister said to me, "Put a starling in your study which will cry incessantly—'Preach, preach, preach!'" The Disciples need preachers. We have a few, we need more. And the preacher must concentrate. It is frightfully hard work.

One other element is worth while—the training of the children and young people in religion. If time must be divided—and it must—give what you can spare from preaching to the religious school of your church. Loyola said, "If God would give me only one boy to train, I would thank Him for the wonderful opportunity." Thus for 1915—preaching and the religious school.

CHAMBER OF MISSIONS.

BY FREDERICK E. LUMLEY.

The third report of the "Board of Missionary Preparation," under the auspices of the Foreign Mission Conference of North America, is a volume of unusual interest and suggestiveness. Especially is this true for those who wish to know how rapidly educational standards for missionary preparation are advancing. It is little short of startling to realize what changes and additions have been made to the educational requirements of missionaries in the last ten years. This board is composed of thirty-five of America's foremost missionary educators and leaders, who, for the past year, have been divided into several groups for the purpose of studying and reporting on the preparation, (1) Of Ordained Missionaries, (2) Educational Missionaries, (3) Medical Missionaries and Nurses, (4) Women Missionaries, (5) Facilities for Training Missionaries, (6) Furloughs of Missionaries, and (7) Suggested Courses of Reading for Missionaries under Appointment. These reports would be valuable if they contained merely the conclusions and convictions of these great American leaders. But they are more deeply significant. They are studded with numerous substantial, pertinent and wholesome bits of advice, as to the educational needs of missionaries, from the pens of the world's foremost missionary statesmen now in action. And they may be taken as the most up-to-date and authoritative statement of what is now required to make a missionary.

Our own educational institutions were investigated and they show up well among the others. It is a satisfaction to find the College of Missions listed first among those schools organized and conducted with special emphasis upon missionary preparation. Our course of study is outlined. The first report strongly emphasizes the importance of theological training. On the whole, one finishes the report with the conviction more firmly established that higher, much higher standards of missionary training, are demanded and are coming.

CHAMBER OF OLD TESTAMENT.

BY G. D. EDWARDS.

Members of the Campbell Institute no doubt know of Edgar J. Banks, formerly Field Director of the Oriental Exploration Fund of the University of Chicago. In 1912, he published his book on "Bismya, or the Lost City of Adab," and has recently published his "The Bible and the Spade." The Bible College of Missouri has made a purchase through him recently in which readers of the Bulletin may be interested.

A European dealer in Babylonian antiquities has been called to the war leaving his family destitute. He sent his collection of Babylonian tablets to Mr. Banks with the request that they be sold and the proceeds returned to his family. Mr. Banks is doing this without asking any profit, and is guaranteeing that the tablets are genuine. As to their genuineness he also refers to Professor Price of the University of Chicago, and to Professor Clay of Yale.

Some of the tablets are letters written 2400 B. C. Some are temple records. Some are contracts bearing the names of Nebuchadnezzar, and others of the last kings of Babylon. They come from various places in the country of Babylon, and as a rule are in good condition. Mr. Banks is offering the tablets at about two-thirds the price they have been selling for in Europe. That means several times cheaper than they could be bought from an antiquity dealer in America. Here is a fine opportunity for Campbell Institute men to secure for themselves, or for institutions with which they are connected, an assortment of such antiquities at a great saving, and at the same time assist a family in distress.

The Bible College purchase numbers fifteen tablets selected by Mr. Banks with a view to making them representative as to periods of time and types of tablet. With each tablet, came a statement as to its age, place found, and character of contents. They cost less than \$50. One in the lot is said to be similar to a tablet which sold recently in America for \$35. Write Edgar J. Banks, 25 Ft. Washington Ave., New York, N. Y.

CHAMBER OF NEW TESTAMENT.

BY SILAS JONES.

Shall we break the "entangling alliance of religion and history" or shall we continue to hold that the faith of the Christian is grounded in certain definite historical facts? Would Christianity collapse if belief in the historicity of Jesus should become impossible? These old questions have lately acquired new interest. Jensen, Drews, Robertson, Smith, and others have undertaken to show that Jesus never lived or that if he did live he had little to do with the founding of Christianity. They have stated their views with such force, and with such a show of reason, that some of the ablest New Testament critics in Germany, England, and America have thought it necessary to reply.

In the *American Journal of Theology*, October, 1914, Gerald Birney Smith discusses the Christ of faith and the Jesus of history. He calls attention to the fact that the Christ of the Chalcedonian Creed and the Jesus of history are not to be identified. Of the typical interpretations of religion which have exercised profound influence during the past century not one has frankly come to terms with the historical critical problem. It is the Christ of faith that we meet in the New Testament. A doctrinal statement compatible with historical accuracy is yet to be made.

In "The Historicity of Jesus," Case sets forth the evidence for believing that Jesus was a historical individual. He aims to discuss every important phase in the history and in the present status of the problem. The book is easy to read and appeals to the judgment of the reader. In the notes are to be found copious references to the writings of the radical critics and their opponents. The conclusion is that Jesus is the historical founder of Christianity.

"Sources of Religious Insight" by Josiah Royce is a good book for every student of religious literature. One does not have to be an absolutist in philosophy in order to find inspiration in the writings of Royce. He faces problems boldly. The false peace of ignorance is nowhere encouraged by him. Glib answers to the most profound questions do not come readily to our lips after we have read Royce. We come to feel that faith has a foundation which cannot be undermined by literary and historical criticism.

CHAMBER OF HISTORY.

BY ROSCOE R. HILL.

Of the countries now engaged in the European conflict, Russia is perhaps the least known. Modern Russia (New York, Charles Scribner's Sons; 361 pp.), by Gregor Alexinsky, ex-deputy of the Duma, is written to "serve as a guide to all those who wish to know Russia better, and who are often perplexed by the amazing complexity of her life." The author intends the book to be "a small encyclopedia of Russian life in all its manifestations; an unpretending photograph, which seeks to reproduce, as faithfully as possible, the contours and the colors of reality." The volume, presenting indeed a dark aspect of things, gives a survey of the social, economic and political development of Russia. The first book gives an account of the country, the races which entered it and intermingled to form the Russian peoples, and the evolution of the state. The economic and social development of the modern period are treated in Book II. Then follows a description of the organization of the absolute power, including the central government, the bureaucracy, the police, local government, finances, foreign politics and the army (Book III). Under the head of the Political Conflict (Book IV) is discussed the influence of the Russo-Japanese war, the revolutionary movements of 1905-6, and the social and political conditions since the latter date. The National Question and the Religious Question (Book V) and Russian Literature and Poetry (Book VI) are the final topics of the volume.

In conclusion the author points out the most striking feature of Russian life is its "extreme complexity." "Contradictions abound in all spheres of Russian life. In the economic domain we see modern capitalism developing itself with American celerity, beside mediæval villages whose economy is still almost natural. In the social domain the proletariat, conscious and organized, eager to procure the triumph of the ideal of universal happiness, and trained in the ideas of a theoretical socialism, lives side by side with feudal seigneurs who do not recognize even the most elementary demands of justice. In the political domain the most sincere and ardent aspirations towards liberty contend against the worst possible methods of repression. And in the literary and artistic domain, while

many Russians are known far beyond the frontiers of their country for the noble simplicity and profundity of their thought, one hundred million inhabitants of Russian soil are absolutely illiterate. The youth of the intellectual and working classes are materialistic atheists, but the most barbarous prejudices, the most primitive fetichisms, constitute the mentality of the Russian peasantry. On the one hand is an arrogant aristocracy incessantly feasting in stone-built capitals; on the other are millions of human beings sheltered under roofs of straw and nourished by a stony bread composed of the pounded bark of a tree."

CHAMBER OF PHILOSOPHY.

BY ELLSWORTH FARIS.

Books for this month:

William James and Henri Bergson, by H. M. Kallen, University of Chicago Press, 242 pages. \$1.50.

Religio Doctoris, by a retired college president. Richard C. Badger, Boston, 183 pages, \$1.25.

The Challenge of Facts and Other Essays, by William Graham Sumner, New Haven, Yale University Press. 450 pages, \$2.25.

The last book in the list is by the late Professor of Sociology in Yale and may perhaps be mentioned by the writer on sociology, but there are a number of the many essays that make up the volume that have a direct bearing on ethics and even on philosophical problems more narrowly considered and, anyway, the book will interest members of the institute.

The Religio Doctoris was written as the last message of a dying man to his fellows and sets forth in a clear and beautiful literary style, reflections on philosophy and life. Two of the three parts of the book are concerned with the problem of evil and the problem of happiness.

Dr. Kallen, who writes on James and Bergson, was a student with Bergson in Paris and was the friend and in part the literary executor of William James. He is therefore qualified to write this book which he has done in a very effective way. James and Bergson have often been classed together and often confused. Kallen shows clearly the essential differences and incompatibilities of the two great masters.

CHAMBER OF SYSTEMATIC THEOLOGY.

BY CHARLES M. SHARPE.

Although Christian theology is to be distinguished from philosophy of religion, the latter is closely related to the former. No Christian theologian can afford to neglect important discussions in the field of philosophy and religion, or in the field of general philosophy for that matter. My book this month is published by Scribner's in the International Theological Library series, namely, Galloway—"The Philosophy of Religion."

The work is marked by its comprehensiveness. The author rightly says that "A speculative theory of religion . . . must be judged mainly by the fairness with which it interprets, and the adequacy with which it explains the religious experience as a whole." Accordingly we find him criticising the tendency to explain religion upon the basis of any one aspect of the psychical life, e. g., feeling, connotation, etc. "Man's whole psychical constitution is involved in his movement to religion." "Neither the desire nor the feeling could in itself create the object through relation to which man finds religious satisfaction. This is given by belief; and even belief which is little more than an instinctive idea requires some cognitive activity which selects and holds the object before the mind." Especially significant of the whole trend of the discussion is Professor Galloway's definition of religion: "Man's faith in a power beyond himself whereby he seeks to satisfy emotional needs and gain stability of life, and which he expresses in acts of worship and service." In explaining this definition the author claims that it proceeds from the standpoint of inner religious experience, and is not framed in accord with some theory of life which might chance to control the general thinking.

The whole work is divided, like ancient Gaul, into three parts. Part I deals with the phenomenology of religion. Part II discusses the problem of religious knowledge and its validity. Chapter VI in this division is entitled "The Psychology of Religion and the Problem of Validity." Here the issue between the functionalists and the ontologists is argued pro and con. Our author rejects the pragmatic theory because its "result is to empty the idea of God of objective or independent reality." "For the normal religious man the God who ceases to be independently real ceases at the same time to be useful: value cannot maintain itself apart from validity."

NEWS NOTES.

BY E. A. HENRY.

Edgar DeWitt Jones and the First Church of Bloomington, Ill., are rejoicing in the annual reports which show almost \$12,000 raised during the year and seventy-one additions to the church up to Dec. 1. Early in December a meeting was held with George Hamilton Combs as evangelist.

Those who have heard the Willett-Ames-Morrison symposium on "The Mission and Plea of the Disciples of Christ" were inspired with a new vision and a new hope. They spoke at Hyde Park one Sunday evening early in November and planned to speak at Evanston, Nov. 29, but Dr. Willett was confined to his bed so could not take his part, though the other two men spoke.

John Ray Ewers conducted his own meeting at East End, Pittsburgh, this fall. In two weeks of "Decision Meetings" thirty-two were added to the church, making exactly 170 since January 1. The meetings were quiet and spiritual and the united and strengthened church is planning a large building campaign.

Arthur Braden has issued a very neat circular advertising the Kansas University Bible Chair work. Dr. Braden is a worthy successor to Wallace C. Payne, who for so many years filled this chair.

C. J. Armstrong has arranged a very interesting series of meetings for the church to which he ministers. On Dec. 6, H. F. Burt, superintendent of the Lake Superior Mission, and secretary of the Public Welfare Association, spoke on "The Social Function of Public Welfare." On Jan. 3, W. I. Prince, mayor of Duluth, spoke on "The Social Function of Civic Administration." On Jan. 31, Edwin T. Harris, editor of "The Labor World" of Duluth, will speak on "The Social Function of the Labor Movement." On March 7, C. G. Wade, principal of the Superior High School, speaks on "The Socializing Influence of the Public School." The church has voted him an increase in salary.

C. G. Brelos was recently invited to preach the sermon at the funeral of the wife of another Waukegan pastor. The local paper published the sermon in full and declared it one of the most beautiful and fitting ever heard in the city.

David H. Shields is now pastor at Kokomo, Ind. He graduated from Eureka in 1897 and went at once to Salina, Kans., where he served as pastor for twelve years, one of which he was also mayor of the city. Then he was called to the college church in Eureka which he left after over four years, to study in Yale. Several summers between times have been spent in Harvard and Yale.

A few of the changes of address might be noticed.

W. C. Hull has resigned from the Douglas Park Church in Chicago. He will be in Chicago another week or so and then his plans are uncertain. The address we print for him is a permanent one which will always reach him wherever he may be.

T. E. Winter, pastor of the Third Church, Philadelphia, is living at 1102 South 46th St., which is considerable distance from the church building so he is anxious to have all his mail addressed to the house. He writes that his work is opening up most auspiciously with audiences already doubled and confessions almost every week. On Nov. 15 he baptized eight. The church is coöperating in the Billy Sunday meetings.

V. T. Wood has left Oklahoma and returned to Canton, Mo. He writes that he is hoping to come back to the University of Chicago in the not distant future.

J. P. Myers is mixing business with preaching. He was in attendance at the Dairy Show in Chicago in October but was seen by no one except Austin Hunter. We hope that he may soon be called to some church which is worthy of his abilities.

A passage from a letter of G. R. Clements of Madison, Wis., is worthy of thought: "I am taking a class of University sophomores through a course in the life of Paul this year and the more I study into Paul's fight against the formalists who insisted on circumcision as a prerequisite to entrance into the church, the more does it seem to me that essentially the same fight is on among the Disciples with the overwhelming majority who insist on immersion as a prerequisite to entrance into the church. I think we might get a pretty authentic epistle of Paul to the churches in California if we replace circumcision by immersion now and then."

Lewis R. Hotaling of State Line, Ind., is preaching at Georgetown, Ill., where a recent meeting brought eighty-one additions to the church and nearly trebled the Sunday-school.

For the three Sundays before Christmas Jasper T. Moses preached on "Christ the Way," "The Truth," and "The Light."

The Austin Church, Chicago, held its annual meeting in November. The reports showed excellent progress made during the year. The pastor, A. R. McQueen, was voted an increase in salary for 1915.

George L. Moffett burned a \$2,500 mortgage on the Pendleton, Ind., church, Nov. 29. Jabez Hali preached the sermon on the occasion. A two-weeks' revival service followed and now the church looks forward to a happy and prosperous new year.

H. D. C. Maclachlan has prepared a comprehensive manual for the use of his Sunday-school workers. The great Seventh St. Church, of which he is pastor, is taking an active part in every reform and uplift movement in the city. A moving picture machine has been installed and special Saturday afternoon pictures are shown in an effort to attract and win newsboys.

The members of the Campbell Institute extend heartiest congratulations to Mr. and Mrs. Ira L. Parvin upon the arrival of little Miss Florence Elizabeth at their Niagara Falls home.

Cloyd Goodnight has been conducting a meeting for one of the missions of his great Uniontown church. Reports for the first few days seem to promise a very encouraging outlook.

C. H. Winders recently held a three weeks' meeting for A. L. Ward at Lebanon, Ind., as a result of which twenty-four were added to the membership of the church.

P. J. Rice exchanged meetings with the pastor of the Austin, Texas, church during the autumn. Both meetings were successful.

R. L. Handley and wife of Kalamazoo were recent visitors to her home in Waukegan. Mr. Handley called upon his many Chicago friends.

Grant E. Pike is reported to be seriously ill. He has been compelled to give up his preaching work for a considerable rest. His address will be Alliance, O.

George B. Van Arsdall is chairman of the Colorado State Board. He has been speaking to the churches on church polity and government.

Graham Frank, successful pastor and able secretary of the General Convention recently held a meeting for C. M. Chilton at St. Joseph, Mo. Sixty-five were added to the church.

The month of January will witness the dedication of the splendid \$60,000 Atkins Memorial Hall, the addition to the Linwood Boulevard Church of Kansas City, of which Burris A. Jenkins is pastor. This will largely increase the Sunday-school facilities of this great church plant.

Dr. Breeden and the Fresno church celebrated the new year by entering into their new church home.

Christmas Sunday morning the first thirty minutes of the hour of morning worship in Dr. Ames' church were devoted to a musical service by the quartet choir. At five in the afternoon an hour of music was enjoyed by a large audience.

C. J. Armstrong's church at Superior, Wis., enjoyed a musical service on the night of Christmas Sunday. Among other splendid numbers rendered by the choir was Handel's Hallelujah Chorus. Mr. Armstrong spoke on "Music, the Language of Feeling."

R. W. Gentry conducted an eleven-day meeting this fall at Winfield, Kas., following a union meeting. A made quartet of local men added to the interest. Twenty-two were baptized at the close of one service, and in all forty-six additions were won.

F. E. Lumley gave addresses on Home Missions at the Central Christian and the Grand River churches in Detroit, Mich., Dec. 13. He had a brief visit with Logan, who is figuring prominently in the development of the largest Y. M. C. A. in the world. The membership is 6,800.

THE ANNUAL MEETING.

The time of the annual meeting of the Campbell Institute will be altered to avoid conflict with the Los Angeles convention. It would be appreciated by the president, Ellsworth Faris, who may be addressed at the University of Chicago, if the men would write their preferences about the time of the meeting. Should it be just before the convention or just after, or at the end of the spring quarter at Chicago, or at some other time? Mr. Flickinger thinks the spring vacation would be a good time. Our men should express themselves.

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CHRISTIAN CONDUCT IN WAR-TIME

"Neither party expected for the War the magnitude or the duration which it has already attained. Neither anticipated that the cause of the conflict might cease with, or even before, the conflict itself should cease. Each looked for an easier triumph and a result less fundamental and astounding. Both read the same Bible, and pray to the same God, and each invokes His aid against the other. It may seem strange that any men should dare to ask a just God's assistance in wringing their bread from the sweat of other men's faces: but let us judge not, that we be not judged. The prayers of both could not be answered—that of neither has been answered fully.

"The Almighty has His own purposes. 'Woe unto the world because of offences: for it must needs be that offences come, but woe to that man by whom the offence cometh.' If we shall suppose that American slavery is one of those offences which, in the providence of God, must needs come, but which, having continued through His appointed time, He now wills to remove, and that He gives to both North and South this terrible war, as the woe due to those by whom the offence came shall we discern therein any departure from those divine attributes which the believers in a living God always ascribe to Him? Fondly do we hope— fervently do we pray—that this mighty scourge of war may speedily pass away. Yet, if God wills that it continue until all the wealth piled by the bondman's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid by another drawn with the sword, as was said three thousand years ago, so still it must be said, 'The judgments of the Lord are true and righteous altogether.'

"With malice toward none, with charity for all, with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in, to bind up the nation's wounds, to care for him who shall have borne the battle, and for his widow, and his orphan—to do all which may achieve and cherish a just and lasting peace among ourselves, and with all nations."

(FROM ABRAHAM LINCOLN'S Second Inaugural Address,
March 4th, 1865.)

CHAMBER OF LITERATURE.

BY EDGAR DEWITT JONES.

What Men Live By, Houghton, Mifflin & Co., publishers, Richard C. Cabot, author, is a sprightly and interesting book. The author is assistant professor of medicine in Harvard University, and his book is a physician's contribution to the conduct of life. Some of the chapters first appeared in the *Atlantic Monthly* as essays. They are written in a familiar vein; they sparkle with epigram, happy allusion and quotation. Dr. Cabot's thesis is that men live by Work, Play, Love and Worship. I do not recall a dull line in this volume of thirty-four chapters. The chapter on Marriage is especially wholesome. The eleventh edition of this book is just off the press and the price is \$1.50.

My Father, Personal and Spiritual Reminiscences, by Estelle W. Stead; George H. Doran Co., New York, \$2.50, net. This book came as one of my Christmas presents and I read it at a single sitting one day when kept indoors with a heavy cold. W. T. Stead was a celebrated journalist and publicist, whose death in the Titanic disaster closed a career of manifold activities. He will long be remembered in America by his work, *If Christ Came to Chicago*. In recent years, his interest in spiritualism overshadowed other interest. The large space given in this biography to Mr. Stead's adventures in the realm of the spirits will, I fear, detract from this otherwise valuable volume. To spiritualists, I suppose, the volume will appeal powerfully. As a fighter of all kinds of evils, and a defender of the rights of the oppressed, Mr. Stead was superb. As an experimenter with the occult and psychical he is not to me so gallant and interesting a figure.

Popular Lectures on the Books of the New Testament, by A. H. Strong, D. D., LL. D., President Emeritus of Rochester Theological Seminary, the Griffith Roland Press, Philadelphia, price, \$1.00. This is the most valuable book of its kind for the price I know. It is extraordinary that a volume so large and so rich in substance matter and so well bound, could be sold so cheap. It contains three hundred and ninety-eight pages, and the chapters on each of the New Testament books, which were delivered to a large Sunday School class, and taken down in shorthand, are brimful of sermon germs. No better one dollar investment could be made by the average preacher than this rich

and varied volume. Preaching on the Bible, book by book, is fascinating, and if well done, is most profitable to the hearer.

The Minister as Shepherd, by Charles E. Jefferson, T. Y. Crowell Publishers Co., price \$1.00. This is not a new book; it was published two years ago. But it deserves honorable mention in all lists of books for preachers. Dr. Jefferson has written four or five strong books for preachers; I have been helped by them all, but this volume I hold to be the cream of Dr. Jefferson's messages to the minister. It would be well for us if we read this book through the first of every month, for every year of our active ministry. For after all has been said as to soul growth, the cultivation of the Shepherd-heart is the greatest enrichment for service that can come to minister or church member.

It is reported in several religious papers, including the Standard of Cincinnati, that E. S. Ames is trying to prove by hymnology that the modern theological movement is bringing the Disciples back from the loose views of Alexander Campbell to an orthodox conception of the Trinity!

Why should not some one write a manual on the professional ethics of the minister? Medical ethics are already well formulated and the offender has a name. Ministers are sometimes bad friends because ministerial courtesy is not well defined.

Bouck White's "The Call of the Carpenter" is written by a graduate of Harvard and Union, who is a convert to socialism and who has written a complete reconstruction of the New Testament story worked out from his economic viewpoint. He says Jesus' primary interest was not religious.

Spirituality to Jesus was the solid materialism of life, shot through with purpose, and so made incandescent and luminous. He regarded religion as the inspiration of the world's work, and not an end in itself.

BOUCK WHITE, *The Call of the Carpenter*.

Asa McDaniels is president of the Chicago Disciples' Ministerial Association this year and is turning out a series of good meetings.

The Higher Individualism is the title of a volume of sermons by E. S. Ames to be issued from the press of Houghton, Mifflin & Co., during February. The addresses in the book were delivered at Harvard University the past two years, and represent the application to homiletics of the point of view worked out in *The Psychology of Religious Experience*. The book sells at \$1.10 net, and may be had of the publishers or of the Disciples Publication Society.

Phillips Brooks began life as an evangelical in the Episcopal church. Before his ministry was finished, he recognized a profound change had come in his theology. In a letter to a friend he noted the important changes in his point of view. The points of divergence from the dogmatic theology in which he was brought up were these: 1. Its view of baptism as a covenant. 2. Its literal theory of inspiration and its conception of scripture as a whole. 3. Its separation between things secular and sacred; its failure to recognize truth in other religions and in non-Christian men; its indifference to intellectual culture. 4. Its tendency to limit the church to the elect. 5. Its view of salvation as escape from endless punishment. 6. Its insistence upon the necessity of acknowledging a theory of the Atonement in order to salvation. 7. Its insufficient conception of the Incarnation and the Person of Christ. 8. Its tendency to regard religion too much as a matter of the emotions rather than of character and will. He regarded the essence of the evangelical theology as its devotion to the person of Christ and in this sense, he remained an evangelical to the end of his life.

Grant K. Lewis is authority for the statement that one third of our churches are without preaching all the time. Six preachers change their address every day, indicating the ministerial unrest. The churches remain without preaching in many cases, rather than call the poor preachers they would have to take. Mr. Lewis says the list of Missouri churches under proper accounting has decreased from 1800 to 1074. Our year-book shows a loss of 500 churches and 70,000 members this year. These facts do not mean that we are going backward but only that we are cultivating a conscience on statistics.

CHAMBER OF MISSIONS

BY FREDERICK E. LUMLEY

My acquaintance with missionary biographies is too limited to afford me comfort, but from every book of this sort that I take up, I derive help all out of proportion to the time and labor expended. And almost instantaneous quickening of enthusiasm and a deepening appreciation of missionaries, are registered. I thought others might be interested in this and so mention it.

When I began my ministry I had the good fortune to be presented with a copy of "*James Chalmers, his Autobiography and Letters.*" This book gripped me at a very hungry and plastic period of my life. I do not recall ever having read a story with as much zest. And the unusual exhilaration and hopefulness which followed were not merely temporary. After thirteen years, there continue to come the wonderful, moving pictures of Chalmers' heroic labors in the midst of dense savagery, to quicken my courage. My own difficulties seemed to be the merest trifles and I did not dare to think of them in comparison with his.

To say nothing of the times in between the reading of Chalmers and the present, the value of such books for tired clerics is evidenced by a repetition of my earlier experience this past week. I have just gone through Martyn Clark's "*Robert Clark of the Panjab*" and have again been carried up the mountain side to breathe the fresh air of the uplands and get a new vision of my possibilities. Robert Clark was one of the first missionaries to covet for his Master the wild and valorously independent Afghans, Among these people he faced superstition of the grossest character. acute Mohammedan hostility and untamed, torrential human energy—in fact every one of the mountainous obstacles that we all face only heaped up like an impenetrable wall to the very sky. As I read this simply told but powerful story, I grew ashamed of unuttered complaints and lack of faith and gathered myself up for a more masterful attack upon my own problems. Let me bear simple testimony to the conviction that there are vast stores of inspiration in such books for weary preachers. And to make a beginning, let me urge you to read "*Epoch Makers of Modern Missions*" by our own peerless missionary statesman, Archibald McLean. This is an unexcelled "introduction" to missionary biography.

CHAMBER OF PASTORAL DUTIES

BY JOHN RAY EWERS

I went down to the book store the other day and bought thirteen volumes of sermons all in a pile. No, I am not intending to plagiarize! I know of one minister (of another denomination) who, possessing a wonderful voice and a most ecclesiastical appearance, came gowned into his pulpit and coolly read a sermon cut from a volume of sermons. Students, who, after his death, purchased some of his library, promptly took his measure.

Among the preachers whose books I bought, were Beecher, Quayle, Black, Van Dyke, Watkinson, Gunsaulus, and McAfee. What value attaches to the reading of sermons? For one thing you catch the stride of these big men. To read one of Beecher's sermons lifts the dome of your head. Something of the wide sympathy, the deep emotions, the keen intelligence, the human touch, the divine love comes out to you as fragrance comes from a rose picked with the morning dew upon it.

Each preacher has his dominant note. It rings clearly like the trumpets in Wagner's music. You feel your own limitations when you lay your message up alongside those of other men. When you see their wealth of scientific, poetic, classical, sociological, theological, artistic, travel-gleaned illustrations, you sense your own lacks. It sets you digging. It stirs you to notable exploits.

Each preacher has his style. Every great preacher has a great style. You would not assume it. You do not care to appear in false peacock feathers, but you learn from it. You catch the organ music, you see the scimitar flash, you behold the jewels, you feel the glow of passion, you note the spell cast over you.

And finally there is the rich deposit of ideas. These you may legitimately take. We need ideas. Beecher said to the budding Yale theologian that every sermon should contain at least one! Some phrase will stimulate you to do your best work. A whole train of ideas will be started. An avalanche will be precipitated.

Write the editor a letter and suggest ways to improve the Bulletin. Our journal belongs to all the members and we want it to be helpful in the largest measure possible.

CHAMBER OF PHILOSOPHY

BY ELLSWORTH FARIS

The interest in the Psychology of Religion has not displaced that of the older Philosophy of Religion, though it has brought new instruments and methods and has certainly had a great influence on the older method. While there was some timidity at first concerning the advisability of subjecting the religious consciousness to psychological inquiry, the results so far indicate that it is to the advantage of both. To attempt to understand or deal with the religious experience without a knowledge of this rapidly accumulating literature, is to assume a wholly gratuitous and indefensible handicap.

The list of authors in this field is already large and includes such names as Lang, Chabin, Marshall, Royce, James, Coe, Pratt, and Warner among many others, but an accurate understanding of the present results can be obtained by reading a comparatively small number of books. I should select the following five, all of which are probably in any good public library, or at least should be: Ames: *Psychology of Religious Experience*; King: *Development of Religion*; Leuba: *Psychological Study of Religion*; Stratton: *Psychology of the Religious Life*; Starbuck: *Psychology of Religion*.

The best book in the field is that of Ames. While teaching last year in the chair of Professor Starbuck, I used it as the textbook of the course for which purpose I found it well adapted. It covers a wider field than any other book which enables the reader to get the proper perspective. The general effect of the positions taken in the book I found to be distinctly constructive, and helpful to my students.

King's book is similar in point of view, though not covering so wide a field. Leuba has a particularly instructive discussion of the definitions of religion and a list of several dozen different definitions. Starbuck's book is interesting as the pioneer work in this field in any language. Stratton alone makes use of the scriptures and hymns of nonchristian religions as an aid to understanding their religious psychology.

CHAMBER OF OLD TESTAMENT

By G. D. EDWARDS

I doubt not that many of the Campbell Institute men studying in Germany in recent years have availed themselves of the privilege of a trip to the University of Göttingen to see and hear Julius Wellhausen. This father of the modern historic method in Old Testament study celebrated his seventieth birthday anniversary on May 17, 1914. At that time a notable group of scholars (twenty-two of them) from England, Germany, France, Holland, Switzerland, Denmark, and America united in paying tribute to him, and in contributing articles and studies on subjects in line with the work to which Wellhausen has given his life. These contributions have been gathered into a volume under the name

"*Studien zur Semitischen Philologie und Religions Geschichte*" by Karl Marti, with a picture of Wellhausen. (Giessen: Töpelmann, 1914.) This book has about 400 pages and will cost \$4.50. It is worthy of possession not only for its contents but for its historic interest. The articles are up to the minute and by leading scholars of the world. In recent years Wellhausen has been applying critical methods to the Koran. He is now bent with years but as late as 1911 suggested in voice and physique the giant of earlier days.

Another book of special interest is that by R. A. Stewart Macalister "*The Philistines, their History and Civilization*." (Oxford University Press, London, 1913.) If there has appeared any book prior to this time devoted to a history of the Philistines it has not come to my attention. We have had histories of Egypt and of other peoples who figured prominently in the affairs of the Hebrews, but none of the Philistines who gave their own name to the whole country of Palestine. Professor Macalister has participated in the excavations in Palestine and comes to his task with excellent preparation. He treats of the origin of the Philistines, their history, their land, and their culture. However much later investigations may modify his position, he has rendered good service in making a beginning.

I have been much interested, too, in looking into the translation of Robert Koldwey's book, "*Excavations in Babylon*." (Macmillan, 1914—\$5.25.) This book is profusely illustrated. Some of the illustrations reproduce the coloring of the enameled work unearthed. It brings the story of excavations in the city of

Babylon up to the spring of 1912 when the German edition was completed. The Germans began their excavation work in the city of Babylon, March 26, 1899. In the fore part of the book the author summarizes the work done year by year. The excavation work is yet but about half completed. In considerable measure this book supersedes those which have preceded it on the subject treated.

CHAMBER OF HISTORY

BY ROSCOE R. HILL

French Civilization in the Nineteenth Century (New York, Century Company, 1914; 312 pp.) by Albert Lèon Guérard gives a brief resume of the history of France during a century of many vicissitudes. The volume is the outcome of a series of lectures delivered at Leland Stanford University and intended to supplement the courses in French literature, but the author hopes it may serve "the general reader who wishes to follow with intelligent interest the tangled problems of modern French life." In this he has been successful and the book, while dealing with the subject in general outlines, is at the same time interesting and readable. The first chapter, entitled the Foundations, describes the country the people and the traditions which have grown up in the nation. In each of the four succeeding chapters, on Napoleon, the Constitutional Monarchy, Napoleon III. and the Third Republic, is given a survey of the political history for each period, followed by an account of its society and culture. Chapters are devoted to the Social Question, Education and the Religious Question. The author in his conclusion passes "in review the problems modern France has to face, her assets and liabilities in the universal struggle for life." The liabilities include the falling birth rate, the war danger and militarism, alcoholism, bourgeois pettiness, and a divided soul, evidenced by fits of fanaticism and cynical indifference. On the other hand the assets consist of the heritage of land in European France and the Colonial Empire, the wealth, cultural traditions, prestige and the evidences of an undiminished vitality. To each chapter is appended a selected bibliography of the best English and French works relating to the subject, thus making the volume an excellent guide to the further study of the history of France.

CHAMBER OF SOCIOLOGY

BY J. L. DEMING

Two books have recently found their way to my desk; one is "*Juvenile Courts and Probation*" by Bernard Flexner and Roger N. Baldwin, the other, "*Social Forces in England and America*" by H. G. Wells. Although of last year's vintage they are valuable in that they show two opposite traits in the trend of human thought. The former is full of that optimism that makes for good in this old world of ours while the latter is so weighted with pessimism that it is actually burdensome.

The volume on *Juvenile Courts and Probation* will not only prove of interest to judges and probation officers but will be both instructive and inspiring to preacher and layman alike. The blame for the child's condition is placed rightly with the parents. A new field of thought is opened up. In the treatment of the child in the past Society has not wholly justified itself and is certainly responsible for the child's condition. The need for uniform standards is carefully brought to the readers mind. The authors try in a truly concise way to give what is believed to be the best method of dealing with the whole problem of the so called delinquent child. Emphasis is laid on the delinquent rather than the neglected child. There should be co-operation with all other agencies in the field thus covered. With such co-operation the problem would be nearer solution. Why then should not our preachers take a greater interest in the subject and co-operate with all agencies for the betterment of child life?

The volume on *Social Forces in England and America* like all other writings by the same author smacks so much of that deadly mental poison, pessimism, that a very bitter taste finds lodgement upon the mental palate of the reader. In every cloud the author but sees a darker cloud. In his peculiar way he discusses Modern Warfare, the Modern Novel, Divorces, Schoolmasters and Motherhood. He doubts the existence of the science of Sociology, and harks back to the times of Plato and Aristotle. The Ideal Citizen also comes in for his share of what he lacks rather than what he is. "Our conceptions of what a good citizen should be," says the author, "are all at sixes and sevens." Again he says, "As a consequence, we bring up our children in a mist of vague imitations, in a confusion of warring voices, perplexed as to what they may do, doomed to lives of compromise and fluctuating and inoperative opinion." The American Population is discussed in one brief chapter. The real value of this book lies in the fact that it is full of suggestive thought, such thought as will turn our minds away from the contemplation of the dark side of life to the brighter side.

CHAMBER OF NEW TESTAMENT

BY SILAS JONES

That Christianity is ultimately vital and developmental in nature is the thesis maintained by Shirley Jackson Case in his book, *"The Evolution of Early Christianity."* The book was published by the University of Chicago Press in September, 1914.

"Christianity is coterminous with the actual religious living of individuals and communities who from generation to generation have inherited the Christian name and made the religious attainments of former Christians a part of their own world of objective reality. Historical Christianity is a result of this religious living and must of necessity show a variety of features corresponding to the different conditions of life at different times and in different localities."

The definitions of Christianity that are given by orthodox writers are naturally unsatisfactory to this author. They make a false distinction between the genuine and the spurious. Even the "liberal" Protestant and the Modernist ignore the developmental nature of Christianity. They make essential Christianity something quite distinct from "the totality of these varying historical phenomena commonly summed up under the general designation 'Christianity!'" There is really no room left for development. The divine deposit was complete from the first. The changes that have come are to be viewed as the unfolding or the corruption of the faith once for all given to the world.

The book is an attempt to "analyze and interpret the environmental forces which stimulated, nourished, or directed the growth of the new religion." Students of the origins of Christianity must have a fuller appreciation of the importance of becoming familiar with the world of the early Christians. For Christianity not only triumphed over the religions of the Roman world, it also freely appropriated ideas and practices from these religions. It displaced them because it used their equipment. "It came to include, usually in a heightened degree, many religious values which its competitors had been seeking to cultivate before Christian preachers appeared upon the scene." The author discusses the characteristics of Judaism, the Gentile religions, emperor-worship, Greek philosophical speculation, and the Hellenistic religions of redemption, and endeavors to indicate the debt of Christianity to each. Christianity owed its first success to men who learned to read the divine will in the signs of the times. "If Christians today would be true successors of those ancient worthies they too must make religion an affair of life and growth commensurate with the needs of the present generation."

CHAMBER OF THEOLOGY

CHARLES M. SHARPE

Some interesting things are being said in these latter days with reference to the value of theological presentation of Christianity. Upon the one hand we have from the pen of one of our ablest editors (Disciple) the lament that, among other "imitative tendencies" among the Disciples, our colleges teach theology, lapsing back thus into the metaphysical indirections which have confused and divided the church and inhibited the free flowing of the spiritual life! Now this is a serious thing if true. The Disciples have ever avoided the brand of theology which to them seemed to lead to such disastrous results. One wonders what colleges among us have so forgotten our heritage and genius as a people. Upon the other hand, comes Professor William Adams Brown of Union Theological Seminary, with a fresh and stimulating little volume upon "*Modern Theology and the Preaching of the Gospel*". Professor Brown, since the death of William Newton Clarke, is doubtless the most influential theologian in America. The book has six chapters as follows: I. The Contribution of Modern Theology to the Equipment of the Preacher; II. The Bible, What It is and How to Use It; III. The God of the Christian; IV. From What and to What are We Saved?; V. The Diet of Christ in the Light of Modern Thought; VI. The Church, Its Present Opportunity and Duty.

I can refer to one point only which Professor Brown makes in his first Chapter, which if well taken, should serve to allay the anxiety of our editors with reference to the dividing, confusing and spirituality-inhibiting effect of any theology likely to be taught in our colleges. Speaking of the great contributions of Modern Theology to practical religion the author emphasizes as the most important of them all its renewed stress upon Christ as the center and the morn of Christianity. The greatest obstacle in the way of missionary success is the divisions which still exist among Christians themselves. But the differences which divide pertain not to that which is distinctive about Christianity, namely Christ himself, but to "survivals of the pre-Christian in Christianity." And so, says Professor Brown, "the last word of the new theology is the first word of the old evangelism: Come to Jesus. Test your life by him; make him Lord of your thought, King of your purposes, Saviour and Friend of your soul."

This sounds good to Disciple ears. No one would fear it as metaphysical, or *dread its effect upon the spiritual life*.

"*Modern Theology and the Preaching of the Gospel*", William Adams Brown, Scribners, 1914. Price, \$1.25.

NEWS NOTES.

By Edward A. Henry.

With the turning of the new year the treasury of the Institute found itself under some embarrassment from the presence of some bills and the absence of any cash. Personal letters were sent out to a few men asking for funds immediately. We wish to take this opportunity of thanking the men who responded to these letters or to the ordinary bills. Almost all the personal letters have been heard from and a number of the bills have brought results. We now have on hand enough to meet all present bills but we will need more soon. We are hoping to hear from many others in the near future.

J. L. Garvin attended the meeting of college presidents in Chicago recently and called on the secretary in his office. We note in the last Century he is planning to leave William Woods where he has done such efficient work. We wish him success in his new work and trust that William Woods may find a worthy successor.

We have before us the annual report of the church at Beckley, West Virginia, where F. F. Grim ministers. The church has a considerable country membership. Some 200 members live within one and one half miles of the church and another fifty within three miles. There are 25 non-resident members. During the year there were 36 additions to the membership, very few removals and no deaths. From all departments \$719.29 was raised for missions and benevolence, \$1948.74 for local expenses and \$190 for a lot fund, making a total of \$2,858.03.

On Sunday, Jan. 3, J. H. Goldner began his sixteenth year with Euclid Avenue church in Cleveland. During these years the membership has increased from 350 to 850 resident members. The church now supports five Living Link missionaries, two on the foreign field, and three on the home field. It also supports the station at Bolenge, Africa.

J. R. Ewers reports 176 additions in 1914 and at a recent meeting the church voted unanimously to erect a \$125,000 church building. The new building will be a handsome gothic structure with parish house attached. They do not expect to raise money until autumn.

Asa McDaniel has resigned at Harvey church, to take effect about May first.

Howard Cree writes, "Though poverty stricken in purse and mind, I yield to your call and enclose money order for dues. Have just closed a good church year: average of more than ten dollars per capita for local expenditures and more than five dollars for missions and benevolences. Begin the year with no deficit. My little church with two hundred and fifty members has been complimented by the Joint Apportionment committee asking that we raise one fifth of all the money raised in Georgia. I presume they understand that a C. I. man has enough interest in the kingdom to do his best for the broader aspects of the work."

Milo Atkinson has moved from Edith St. to 1132 S. Wellington St., Memphis, Tenn. Please record the change in your address list. He writes, "There isn't much to tell of the local work except that we are just steadily and joyously laboring at the greatest task in all the world. The first Lord's Day in the new year was a happy beginning, with crowded auditorium at both services and fifteen additions."

W. D. Endres writes of his work in Quincy, Ill., "Things are beginning to break loose here. In the very outset, we had to unravel a financial tangle. That being settled, we have taken up the problem of the Bible School. A class of forty will spend three months studying Athearn's Church School as a preparation for our reorganization. We expect to make it a real means of religious education." He goes on to relate that he learns from Hannibal that G. A. Campbell had 120 additions at the beginning of his third week of meetings.

Concerning this same meeting G. A. Campbell writes, "I am in the midst of a meeting,—no evangelist, no important singer,—people very loyal, attending splendidly. I am very pleased and surprized as the attendance is as good as in the Chilton meeting." Mr. Campbell, as chairman of the Missouri Educational Commission recently attended the meeting of Missouri college presidents. He reports that the six Disciple schools in the state are all cooperating most harmoniously.

Arthur Holmes is busily at work on his tasks as Dean of the Faculties at the Pennsylvania State College and is getting out another book in the University of Wisconsin "Youth" series.

C. G. Brelos of Waukegan is booked for an address before the Chicago ministers on Feb. 15.

Judge Lobingier remembered the secretary with an Xmas greeting which we understand was for the Institute. It arrived just too late to be noted in the January number of the Bulletin, copy for which was made up before Christmas. We notice that the judge is serving as chairman of the "Saturday Club," of Shanghai, China.

Ira L. Parvin has a Brotherhood Bible class in his Niagara Falls church using Josiah Strong's Gospel of the Kingdom series for the year 1915. These "In Times of War Prepare for Peace" lessons make a great attraction this year. The Christian Century is handling these supplies for the Disciples.

Lee D. McLean is assistant professor of Sociology at Bowdoin College. He writes that he enjoys the Bulletin as a means of keeping in touch with his brethren. He will be in the middle west next summer and plans to attend the Institute sessions.

J. L. Deming is still in New Haven, Conn., where his wife has been very ill. She has suffered a slight stroke and for some time they feared another. At present she is more like herself and her loved ones feel encouraged to hope for the best.

Vaughan Dabney writes that he has had a most delightful Christmas season in Santa Monica, Cal. "We had a sun-rise church prayermeeting, ripe tomatoes, strawberry short-cake, an auto ride, walks through our yard to look at orange trees, all to enliven the day, but boxes from home occupied the center of the stage."

Wm. C. Hull has returned to his old home in Pasadena, Cal., his address being 525 Claremont Drive.

H. F. Burns wishes to call the attention of the C. I. men to *Jesus in the Nineteenth Century*, by Weinel and Widgery, a book which he has enjoyed reading, and from which he has received much help. He adds, "I find it an excellent survey of the thought of the last century and more, concerning the Christian religion. I am working as hard as I know how to develop deep and controlling religious convictions, on a basis that will hold good in the face of the facts of the modern world." His sermon topics for Sunday mornings until Easter are announced and all center around the general subject, "Jesus—His Meaning for our Day."

O. F. Jordan will address the K. P.s of the north side of Chicago, at Grace M. E. church, Feb. 14, on "World Peace."

We are in receipt of a very tasty church paper called "The Disciple" and published by Lenox Ave. church in New York City, of which George B. Stewart has recently become pastor.

H. M. Garn writes "Our President, E. M. Todd, is hard at work in his new field. He is taking a hold of the affairs of the college in a fine way. The faculty is to be enlarged and standardized as to academic preparation. The library is to receive several thousand new volumes, carefully selected with reference to departments."

Louis A. Hopkins is a collaborator in a new Analytical Geometry text which has been adopted by the state universities of Florida, Kentucky, Alabama, Tennessee, Missouri, California, Illinois, Wisconsin, Michigan, as well as by Purdue, State Agricultural Schools of Kansas, Michigan, the University of Chicago and the University of the city of New York and others.

The Irving Park Church in Chicago, where W. G. Winn is preaching, has planned some extensive improvements in their building which are to be made as soon as weather will permit.

The Campbell Institute committee on literature and tracts, headed by Dr. H. L. Willett, has some material worked out which is now going through the fires of criticism. "Daniel in the critic's den" had an easy time compared with the experiences of the tract writers.

W. G. Winn of Irving Park was the speaker at a church dinner and bazaar in Evanston, Nov. 19.

The Evanston church, where O. F. Jordan is pastor, had a net increase of membership last year of 20 per cent and the salary and current expense fund came to the end of the year with a small surplus. While the work in this Methodist mecca is not easy, the church is making substantial progress.

W. H. Trainum writes that he has never worked so hard in his life as this year, nor enjoyed himself so much. His classes will be larger this winter than during the autumn.

The next Disciple Congress will be held with the church at Ann Arbor, Mich., May 4-6. F. E. Lumley is arranging the program.

O. F. Jordan gave a copy of Harold Bell Wright's "Eyes of the World" as a prize for a three-hundred word essay on "Why I Should Attend the Evanston Christian Church Every Sunday Morning." The winning essay will be published in the Calendar.

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LONGING.

*Of all the myriad moods of mind
That through the soul come thronging,
Which one was e'er so dear, so kind,
So beautiful, as Longing?
The thing we long for, that we are
For one transcendent moment,
Before the present poor and bare
Can make its sneering comment*

*Still, through our sultry stir and strife,
Glow down the wished ideal,
And longing molds in clay what life
Craves on the marble real;
To let the new life in, we know,
Desire must ope the portal;
Perhaps the longing to be so
Helps the soul immortal.*

*Longing is God's fresh heavenward will
With our poor earthward striving;
We quench it that we may be still
Content with merely living;
But, would we learn that heart's full scope
Which we are hourly wronging,
Our lives must climb from hope to hope,
And realize our longing.*

*Ah! let us hope that our praise
Good God not only reckons
The moments when we tread his ways,
But when the spirit beckons;
That some slight good is also wrought,
Beyond self-satisfaction,
When we are simply good in thought
How'er we fail in action.*

—James Russell Lowell.

EDITORIAL NOTES

The publication of church statistics this year has brought encouragement at a time when magazine writers have been loudly acclaiming the collapse of the church. These statistics show that the religious organizations that succeed are mostly well organized, as the Methodists, and they lean to conservatism in theology. The relative gains of Congregationalists and Episcopalians illustrate this well. The highly intellectual denominations, with liberal theology, as Unitarians and Universalists, have made but little progress. The growth of new religious movements such as Christian Science, Mormonism, and others, shows the success of intense convictions coupled with centralized organization. If these are not the lessons we would like to have drawn from these statistics, they seem to be the true interpretation of the facts.

The rate of growth of the Disciples is shown by these statistics to have declined. We do not refer to the figures of the past year, in which we atone for the statistical work of the past, but we note that our gain from 1890 to 1900 was larger than the gain from 1900 to 1910. We have ceased to boast so loudly about our growth. Soon we will be hunting reasons for the decreasing rate of gain. Our lack of organization, we have been conscious of lately. Can it be we not only lack in coherence but also in the convictions that give a movement power? May it not be the function of our educated men to give our movement fresh interpretation so that we may preach "our plea" again with the note of victory in it?

As outlined by Dr. Samuel Zane Batten, the complete program of the kingdom contains four chief items: (1) Evangelism—the winning of men unto Jesus Christ that they may become like him in character. (2) Missions—the announcement of the good news and the blessings of the kingdom to every soul in the world. (3) Education—the training of lives in spirit, mind and body, and their preparation for life and service in all the relationships of society. (4) Social service—the application of Christian principles to social life and the effort to realize in the social order the ideal of the kingdom of God.

Campbell Institute men often bind the Bulletin and some complete sets are in existence.

The use of the Lenten season is growing in favor among the non-liturgical churches. In days gone by the strict Episcopalian has been as much shocked by the holding of church dinners and entertainments in Holy Week as some of the rest of us have been by the attitude of some religious neighbors to the proper observance of the Lord's day. Many Campbell Institute pulpits will sound forth the message during Passion Week this year. Some respect for the fasting of our neighbors in the Lenten season contributes to Christian Union, and it certainly ministers to our religious lives. At no season of the year should a good Disciple be less zealous for his faith than his religious neighbors are for theirs.

The appearance of the first number of the Bulletin, issued by the Commission on Social Service and the Rural Church, is significant. This commission is composed of A. W. Taylor, J. H. Mohorter, F. E. Lumley, H. H. Peters and O. F. Jordan. Each issue of this Bulletin will contain one complete article representing research by the members. The first number contains a careful and helpful statement of the Rural Church Problem by A. W. Taylor. Cuts and diagrams help to drive home the points.

Both the Congregationalists and the Universalists are going to take special trains across the continent this year to the Panama Exposition. The plan is to get on board a number of eminent leaders and to stop at important cities enroute and speak in churches and colleges. Thus an acquaintance will be cultivated between the east and the west that will be helpful. The idea might be a good one for the Campbell Institute. Why not start a Pullman car from Chicago or some other city, that would proceed by leisurely jumps, to the coast? Would the Campbell Institute men further west welcome such visits?

The Institute owes a great debt to the large number of contributors that have made the Bulletin so useful this year. A number of the articles failed to appear this month, and only one Chambers man wrote on saying he could not be counted on. We understand, however, that these articles come from busy men and we hope to have them all in line again next month.

The magazines have been full of serious examination, this past winter, of the fundamentals of Christianity. Once magazine articles on religion were mere muck-raking enterprizes, trying to prove by statistics from New York or Berlin that the church was dying or on the other hand that the leaders of the church were "blasting at the Rock of Ages." Now we have a more serious examination of religious tendency. The Century Magazine for February and also the Atlantic have articles that state with some discernment the real issues in modern Christianity. In the latter magazine we have millenarian Christianity set over against social Christianity. The little story in the Atlantic about the church for honest sinners has homiletic value for our preachers.

A controversy has developed between the Christian Church News of California and the Christian Standard over the treatment of alleged heretics in the church. The News says "Bro. Lappin quotes 2 John 9, 10 to justify his position. He certainly knows that the context of that passage clearly shows that the apostle is talking about open apostates from the faith, those who 'confess not that Jesus Christ is come in the flesh,' who have openly renounced Christ and become 'anti Christ.' That is the class of teachers we are 'not to receive into our houses, neither bid them Godspeed.' We are not persuaded of these men (of the Century type) that they are apostates or anti-Christ." Though this seeming generosity of a conservative editor is modified somewhat, later in the editorial, he punctures the ridiculous position of the Standard. It is clear to any student that excommunication in new testament times was not an individual or a newspaper function. The literalists among the Disciples would do well to read 3 John where one Diotrophes is excommunicating on his private responsibility. This man has the promise that his case will be taken care of speedily. Even in the Roman fellowship a pastor is not put out for heresy without a trial.

Walter S. Athearn is the author of "*The City Institute*," which will be off the press at the University of Chicago Press about the first of March. The book is in the field of religious education. If it proves as popular as "*The Church School*," by the same author, it will have a wide circulation. Mr. Athearn delivered two addresses before the Religious Education Association which met in Buffalo recently.

The Sunday school has been one of the surest methods in our churches. The fact that eighty-five per cent of all converts come from the Sunday school has deep significance; and the Sunday school is the one Christian institution that has been able to reach practically all sections of the community. Yet the failures of the Sunday school are equally apparent. Over eighty percent of the children going through the Sunday school are lost to it. That there is wide spread ignorance of the Bible every teacher will bear witness. The Sunday school may yet give way to the religious day school in which more serious and thorough instruction will be given, thus leaving our Sundays free for worship.

If many of our churches have not seen their duty to adopt institutional methods, more and more of them are discerning their obligation to be concerned with the social welfare of the community. Some churches are making their influence felt by attending city council meetings, and by commending community measures that appear. A number of our preachers head civic movements of great significance. The social view-point, once achieved, leaves no true minister free to be indifferent to community conditions.

The northern Methodists are deeply agitated over the Patten case, in which the owner of a proprietary medicine is charged with selling whiskey under a medicine label and growing rich by it. The case is thrust up into attention by the physicians, but the social view-point of the Methodists, cultivated with such zeal in recent years, is chiefly responsible. In these days when Disciples are raising money by the millions, they, too, will do well to guard lest the question of business ethics come to haunt the feast. Money given to education and missions will never white-wash a business program which is essentially unchristian, however much our good enterprises need the money.

The rapid increase of manuals of instruction for catechetical classes among the Disciples of Christ is significant. One written by Peter Ainslie has had considerable circulation. L. O. Bricker has written another.

CHAMBER OF PHILOSOPHY

By ELLSWORTH FARIS

The published report of the last annual meeting of the American Philosophical Association, which has just come to hand, gives occasion to write of the sessions which several of the Institute men attended, including Ames, Talbert, Cory, Crowley and the writer.

The meeting was in the nature of a joint session of the American and the Western Associations, both of which had elected Professor Tufts as president. It was the first time that the two bodies had met together and the meeting was a decided success.

The program was organized around the general topic of Justice and it was the desire of the program committee that the relation of philosophy to justice and particularly the contribution that philosophy is prepared to make to the conception of justice should receive special attention. It can be said with confidence that this expectation was abundantly justified. While there was a variety in the papers, it could but be evident to the visitor at the sessions that the men had their chief interest in the practical and the concrete.

There is not space to write of the different items on the program though the presidential address of Professor Tufts stands out so conspicuously that it is quite natural to select it for special notice. Dr. Tufts spoke on the Ethics of States and in a masterful fashion showed that our personal and private morality was formerly on the plane now occupied by states in their international relations and that the time was at hand for nations as such to move up on a higher plane. The address will be published, I understand, in the *International Journal of Ethics*.

The alliance between the professors in the law schools, which was inaugurated two years ago was strengthened at this meeting by a joint program and a joint dinner. The net result of the meetings was a feeling that philosophy in America is very vital and has a great mission to accomplish.

Our question was whether today we can still be Christians. Our answer is that we not only can but must be Christians,—only, however, on the one condition that Christianity be recognised as a progressive historic movement still in the making, that it can be shaken free from numbing influences of ecclesiasticism and placed upon a broader foundation. Thus here lies the task of our time and the hope of the future. —Eucken, *Can We Still be Christians?*

CHAMBER OF RELIGIOUS EDUCATION

BY CHAS. E. UNDERWOOD.

Indianapolis religious circles are astir over the opportunity for Bible study in the High School. The way to success in this move has been a thorny one. It was thought the Board of Education for Indiana had evolved a plan by which the matter could be successfully handled throughout the state, but the Attorney General ruled that the state board had no initiative, that the initiative rested entirely with the local boards.

From this even so small opening, the Indianapolis church people finally through their federation and in cooperation with the school authorities initiated a plan and evolved a curriculum. The Literary Study of the Bible, the History of the Jews, and kindred subjects may be studied. The churches have complete control of the teaching, but the school authorities conduct the examinations.

This plan does not, as can be seen, provide for teaching religion, except as a matter incidental to history and literature, but it may be the entering wedge. In many ways, this plan is superior to the presentation of the Bible schools, because it still leaves the responsibility for the teaching where it belongs—in the educational department of the church. It also stimulates this educational responsibility. It is possible that the next decade will see such development of the Religious Education movement that the church must vastly quicken its pace to reach the open door of opportunity.

Here appears the educational significance of the new emphasis upon the historic Christ. Adults may appreciate something of the Christ of dogma or the Christ of mystical experience; but children and youth must meet him as a historical person, essentially like other persons, or they will not feel or appreciate his power. Now, appreciation of the historic Christ puts into its proper place the supreme force in education, personality. With how many of us was the first glimpse of the Master a distant one, like our knowledge of the atoms or of the luminiferous ether. He was in every sense unearthly. But with what refreshment of soul did we afterward discover the utter concreteness of his person, and the fact of our fellowship with him through the ordinary processes of history! Thus it is that the historic Christ is the supreme Educator.

—Coe, *"Education in Religion and Morals."*

CHAMBER OF PASTORAL DUTIES

BY JOHN RAY EWERS

A stand-pat preacher of our communion, though not of this Institute, recently entered the library of one of our best ministers. "Now, during your stay, make yourself at home and read any of the books that appeal to you." "Oh, I have no time to read books," said the stand-patter, "I just read my Bible and the——— (mentioning a certain weekly journal.) Now as to the reading of the Bible he did a good, though not an exceptional thing. We all read our Bibles. But think of a man who closes his mind to the realm of books! When the war was being discussed, this man had nothing to say, and when asked for his opinion he said, "Oh, I pay no attention to the war. It does not interest me." And with that he went to bed. Such a man would never suffer from insomnia!

I spent an hour in the study of a minister who preaches to vast throngs. His books reached to the ceiling. The latest titles were there. His table was piled with volumes. Unopened packages, which stirred my curiosity were there. Books, books, books! "I am reading only essays now," he said, "my theology is pretty well settled and now I am trying to find ways of attaching my theology to modern life." The crowds attest to his success.

Passing a church in another city, I said to my companion, "Is this the church of which Dr. X was pastor?" "Yes," he answered, "For twenty-five years he preached here. He called only when it was necessary, but he was a wonderful scholar and the best people still belong to this church." I belong to the same club with Dr. X. He is as full of sentiment as an old violin. His scholarship is amazing. He is a gentleman. His poise is grand. If one is cultured who avoids the trivial and chooses the worthwhile, then he is cultured in the highest sense.

Not one word would I say against pastoral calling. It is not smart to ridicule it, but one cannot do everything. A pastorate of twenty-five years, the choicest group in the city, a recognized leader of the people, a man who can grace any noble occasion, a scholar whose word was received with reverence, a good man whose rare visits were long remembered, a man of such freshness and charm that even now he seems to be but little past fifty—well such a life is not wasted. It is a pastoral duty to choose the best. Too many pastors are like fussy old hens, with a wonderfully developed cackle!

CHAMBER OF HISTORY

BY ROSCOE R. HILL

The book for the month is "*The Servian People: their Past Glory and their Destiny.*" (New York, Charles Scribner's Sons, 1910; xvi, 742 pp. in two volumes) by Prince Lazarovich-Hrebelianovich, with the collaboration of the Princess. The incident that started the present European conflict had its origin in Servia and is the outcome of the aspirations of the Serb people for national unification. Servia possesses "the main strategic point of the Near East commanding the whole Baltic Peninsula," thus involving her intimately with the entire Near Eastern problem which has so vitally affected Europe for so many years. It is the problem of the control of the land routes and waterway via Suez eastward to the orient; a problem that will see a readjustment at the close of the war and which no doubt will be materially affected by the opening of our own Panama Canal. The two volumes in question describe every phase of the Servian history in a most admirable way. Part one deals with the Servian race, their physical characteristics, religion, language, family life and customs. This is followed by a description of the geographical conditions, population, government, and industrial life, not only of the independent Servian lands, Servia and Montenegro, but also of those under the domination of Austria, Hungary and Turkey, including Bosnia, Herzegovina, Dalmatia, Croatia-Slavonia, Banat, Batscha and Old Servia. Part 3 treats the civilization and culture during the different periods of Servian history, including chapters also on Religion, Education, Literature, the Fine Arts, Music and the Drama. The second volume (part four) gives the account of the political history of the people, with chapters on the medieval Servian States, the Fight of the Servian People against the Turks, the Reflux of the Turkish Tide, and the Past Hundred years—Wars of Liberation and Servian Renaissance. It is the story of the rise of a powerful medieval empire, its subjection to the foreign Turk, a struggle for independence and the growing national consciousness of the modern Servian kingdom. The present day aspirations and the political attitude of the Serbs is briefly summed up in the conclusion: "The sentiment for union and the determination to bring all Serbian regions into a great state organism that shall be national in its expression, in its genius, and in its aims embodying the will and ideals of the race, are common today to all Serbs. It is the belief of the Servians that neither the Hapsburgs nor other European powers will be able in the long run to prevent Servian unification."

CHAMBER OF OLD TESTAMENT

BY G. B. EDWARDS.

I received a letter some time ago requesting recommendation of a book suitable as a text for advanced college classes on the "Development of the Canon." There are a very few authors who have treated the Canon only. The treatment of the Canon has been given in connection with Biblical Introductions. It is probable that the articles appearing in such works as Hastings Bible Dictionary, or in the Encyclopedia Biblica, on the Canon would furnish a workable outline, a nucleus around which to gather materials and to assign readings in connection with such a course. However, if one is under the necessity of using a text-book, he probably can not do better than the "*Canon of the Old Testament*," by Ryle. The second edition, published during my own student days, came out in 1885. In that book one had a history of the growth of the Old Testament, beginning with Deuteronomy in 621 B. C., and the movement which developed from finding the book of the law under Josiah; but in this book, as has already been pointed out by another, the history is of the growth of the Old Testament, rather than a history of the Canon.

In Prof. G. F. Moore's book on "*The Literature of the Old Testament*," he devotes the first chapter to the Canon, and for a brief presentation gives a most excellent one as to how and when the Jewish community accepted this literature as sacred and authoritative. By the way, this book, which appeared in 1913 (Henry Holt & Co.,) is to be highly commended as suitable for advanced Sunday School classes, or students of high school grade, or for intelligent laymen who want to know something about the books of the Old Testament, their nature, sources, dates, etc.

Prof. C. B. Gray (Chas. Scribner's Sons, 1913) has issued a book entitled "*A Critical Introduction to the Old Testament*." In the first fifty pages, he answers the question as to how and when the contents of the Old Testament Literature were written. The remaining two hundred pages are devoted to the question how and when the contents of the various Old Testament books got their present form.

And so these psalms come to us with a power and sweetness which have grown through all the centuries, a life precious and manifold. The breath of the Eternal is in them. But not this alone; for they breathe, also, the fragrance of all that is highest and best in the mortal.

—Henry Van Dyke, "*The Story of the Psalms*."

NEWS NOTES.

By Edward A. Henry.

After only a few months at Santa Monica, Cal., Vaughan Dabney has been called to the large Oakland church in San Francisco to succeed T. A. Boyer who recently resigned. Mr. Dabney is a graduate of Bethany College, Chicago Theological Seminary, and Andover, at Cambridge.

The Lenten season is bringing several new types of activity to Evanston church where O. F. Jordan ministers. The members are being asked to read the new testament through in Lent. The pastor has two catechetical classes with good enrolment who are making preparation by study to come into the church. During Passion Week, the pastor will preach each night on themes that are appropriate to the season. There is a greatly deepened interest in the church on account of these things.

An article in the Bulletin by John Ray Ewers on pastoral visitation has found its way into the Christian Monthly of England, of which Leslie W. Morgan is editor.

Jas. S. Compton of Eureka College has studied birds through his vacation time during 1913 and 1914. He spent his time in the biological station of the University of Michigan on Douglas Lake, in Cheboygan county. The results of his investigations have been published in the Wilson Bulletin, December, 1914. The research shows the different kinds of birds in the locality and with what frequency found. One hundred and twelve different birds are listed and some indication of the habits of the birds is given. The bulletin should prove useful to all of our members who are interested in biological research.

Levi Marshall has undergone an extended siege of typhoid fever but is able to be back in his pulpit again.

The University of Chicago Press will issue a book shortly by R. C. Flickinger on "*The Greek Theater and its Drama.*" Mr. Flickinger has specialized in this task and is a recognized authority on his subject. The University Press has printed his last years address at the Classical Association of the Middle West. We shall await the new volume with interest.

Herbert L. Willett has been in demand the past two months for special addresses. He spoke at the Detroit Y. M. C. A., where our Mr. Logan is religious director, and on a recent Sunday evening he addressed the Sunday evening Club at the First Methodist church in Evanston.

Verle W. Blair's record for the year at Eureka included 986 pastoral calls, 96 addresses and talks, and the teaching of a course in the college.

C. C. Morrison addressed the Sunday School Union of Disciple Churches in Cleveland, Ohio, on the evening of January 28.

Evanston and Hyde Park churches, Chicago, are both finding great inspiration in carefully kept statistics of attendance at the various church services. Dr. Ames' statistician shows attendance of members and non-members separately.

Howard T. Cree's splendid church in Augusta, Ga., originated a splendid thing this last holiday season when they gave a Christmas tree to the local Salvation Army organization. The members of the Sunday school and church brought many gifts which the Army could distribute later to the needy of the city. The custom will be observed each year.

Downey Avenue Church, Indianapolis, C. H. Winders pastor, raised almost \$10,000 last year. One hundred and four were added to the membership.

On February 19, a Laymen's Dinner was spread in Dr. Ames's church. Fifty five men sat down to a splendid repast after which there were a number of addresses. The evening was most inspiring to all who were present.

The G. A. Campbell meeting at Hannibal, Mo., conceived and conducted by himself and home forces, resulted in 192 accessions to the membership, and this was only part of the gain acquired as the membership is fired with a new zeal for evangelism and the things of the faith.

Vaughan Dabney, who went to Santa Monica, Cal., last October, has been called to the splendid Oakland First Church. We understand that he will probably accept.

We wonder if any other pastor ever gathered the candidates for political office in his church as did Edgar DeWitt Jones at a recent Sunday evening service. The idea strikes us as one that-ought to result in much good.

Burras A. Jenkins is another Missouri pastor who held his own meeting this winter. There were 240 accessions as a result and the question box proved so valuable that it will be retained as a permanent part of Sunday evening services.

A. L. Ward has been traveling through Indiana with a stereopticon in the interests of the Foreign Society and the March offering.

On December 16, Leslie W. Morgan conducted the mid-day prayer meeting in R. J. Campbell's City Temple, London.

The 5:00 o'clock vesper service is being tried out by P. J. Rice in El Paso, Texas. Mr. Rice is also leading in an effort to prevent the prize fight that is scheduled to take place in Juarez early in March.

The Governor of Kentucky has appointed E. L. Powell chairman of the State Committee on Mercy which is co-ordinating all the various agencies for gathering funds for the relief of European war sufferers.

It is reported that W. S. Rounds has resigned at Arcola, Ill., in order to accept the pastorate of the church at Taylorville, Ill. Mr. Rounds' work at Arcola has been very successful and we anticipate great things for the Taylorville church under his leadership.

A. L. Cole tried to resign from the Carthage, Ill., church but the church refused to let him leave, so he has decided to withdraw his resignation and will remain.

We most heartily congratulate Mr. and Mrs. Guy W. Sarvis upon the safe arrival of Mary Alice Sarvis. Stephen J. Corey reports that the board considered transferring Mr. Sarvis to a very needy educational work in another city. The University authorities refused to consider any such proposition but insisted that Mr. Sarvis was one of the most valuable men on their staff.

Carl A. Burkhardt has succeeded in building up a following of men in his church at Lexington, Mo., which recently conducted a very efficient "Every-member canvass." He is preaching a series of evening sermons on "Men and the Church." Seventeen additions at regular services during one month show the prosperous condition of the church spiritually.

After it was all over we learned that we had had a true enough Britisher in the Institute membership. W. G. Alcorn was an Australian but recently took out his naturalization papers.

Charles M. Sharpe is traveling in the South for the Disciples Divinity House. During his absence, the Monroe St. pulpit is being supplied by Dr. MacClintock and Mr. McDougall.

Dr. Clinton Lockhart was painfully injured in a street car accident last December. He was hurled through a window.

A few members have expressed a desire to have the summer meeting this year come the latter part of June. Mr. Faris would be very glad to hear from others as to their wishes.

During E. M. Todd's service as pastor of the Canton, Mo., church the Ladies' Aid built a parsonage for his use. When he was elected President of the college he did not like to move out so purchased the house from the church.

E. E. Moorman has tried the "Every-member canvass" at the Englewood Church in Indianapolis and adds his voice to those who are loud in its praise when the method is really worked at. He sees in this plan the solution for what has been a serious financial problem.

The Franklin Circle Church of Cleveland, W. F. Rothenburger minister, was the first church to pay its Living Link offering to the Board of Ministerial Relief.

The "Billy" Sunday meeting in Des Moines, Iowa, with the following meeting by Finis Idleman, added some 140 new members to Central Church.

Levi Marshall, our faithful minister at Nevada, Mo., has suffered from an attack of typhoid. We trust his recovery may be prompt and speedy.

G. I. Hoover's report of his year's services as Secretary of the Eastern District of Indiana shows 4,400 miles traveled in his auto, 214 accessions to churches as a result of meetings held by himself, and about \$9,000 raised on the field, partly for local work and the balance for the state work.

C. C. Rowilson is preaching in Christian biography, using Jane Addams, Booker T. Washington, "Billy" Sunday, Jerry McAuley, and others as subjects. He reports that the sermons are being well received. He finds his church includes members formerly identified with many different denominations and also people of many different nationalities, a truly cosmopolitan church in which he finds perfect peace and harmony which make his work very happy.

A splendid letter from L. P. Schooling came just after we sent our last copy to print. Some time ago Bro. Schooling left the ministry to develop some Canadian land in which he had become interested. Just now he is touring Alberta in the interest of reform, both moral and commercial. He writes, "We are establishing agricultural demonstration schools far and wide over the province, building up such co-operative institutions as liberate the producer and the consumers from the dictates of long established commercial customs, overthrowing old systems of government by direct legislation, and rising in the strength of righteousness to bring about woman suffrage and place moral reform on firm ground."

We are in receipt of copies of an excellent monthly issued by the Bozeman, Mont., church to which A. L. Chapman ministers. Their annual meeting was held January 4 and showed 72 additions to the church during the year, making a net gain of 51 and a total present membership of 486. During the year \$5,300 was raised, of which about \$500 was given for missions and benevolences. During February the church enjoyed evangelistic services led by Walter M. Jordan. Beginning March 21, Mr. Chapman will hold a return meeting for Mr. Jordan.

The annual report of the East End Church, Pittsburgh, John Ray Ewers pastor, showed \$18,246.15 raised for all purposes of which about \$3,000 went for missions and \$7,000 on property debt.

The Disciples' Club of the University of Chicago, under the presidency of C. G. Baker, is holding some splendid meetings. On February 18 the Baptists were invited to attend the club meeting and discuss plans for union between the two bodies. The President called the meeting at the usual closing hour but interest had become so great that the Baptists asked to have another meeting of the same sort and a committee with representatives of both bodies was appointed to arrange for it.

Dr. Burris Jenkins thinks that the liquor question has passed through the various stages until it has become a truly national and even international question. He believes the whole world is on the way to become dry in the not very distant future.

The largest Chinese mission in Chicago is a Union work in which the Disciples have an equal share with several other bodies. Aside from this the largest Chinese work in the city is the mission in Austin Hunter's church which has 60 Chinese enrolled of which 27 are members of the church. This mission is wholly self-supporting.

C. E. Underwood was one of the speakers at the Religious Education Conference held at Drake University early in February.

W. C. Gibbs writes that the enrollment in the Bible College of Missouri this year is well in advance of that of a year ago. The school is justly proud of fourteen students whom it has trained for ministerial work in its short history and with very limited means.

J. M. Philputt refuses to be pessimistic about Christianity in Europe. He insists that the Red Cross and many other things show how far we have gone toward better things. He says, "Christianity has not failed. It has not yet been tried in the quarters where the failure seems apparent."

W. G. Winn and the Irving Park Church of Chicago gave Xmas' baskets to one hundred poor of the community. This church is catching a great social vision, thanks to the work of its pastor.

Dr. J. H. Garrison has joined the increasing colony of sojourners in California for the winter.

THE CONGRESS AT ANN HARBOR.

Every member of the Campbell Institute should plan to be at the Congress of Disciples in Ann Harbor in May, if at all possible. We expect to publish the program in our next Bulletin. F. E. Lumley is prominent in the work of the program committee this year and a good meeting seems sure. The Baptists let their Congress die this past year, though it served a useful purpose among them. We should keep ours alive.

THE ANNUAL MEETING

The Program Committee announces a tentative date for the summer meeting as June 23-25, Wednesday to Friday. Every member is urged to examine his calendar and report at once to the secretary whether the date is suitable. It would be changed if inconvenient to a considerable number of the men. The Program Committee has made commendable progress in laying out an attractive program for the coming meeting. Indications are quite favorable for a good attendance.

Campbell Institute Bulletin

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PROGRAM OF THE DISCIPLES' CONGRESS

Ann Harbor, Mich., May 4-6, 1915

TUESDAY EVENING

Devotional, REV. ROBERT STEWART, Detroit, Mich.
Brief Talk, "My Most Difficult Problem in Life and How I
Solved it," PROF. T. M. IDEN, Ann Harbor, Mich.
President's Address, REV. J. H. GOLDNER, Cleveland, O.
Address, PROF. H. L. WILLETT, Chicago

WEDNESDAY MORNING

Devotional, REV. M. H. GARRARD, Battle Creek, Mich.
Brief Talk, "My Most Difficult Problem, etc.,"
REV. C. J. TANNAR, Battle Creek, Mich.
Paper, "The Permanent Significance of the New Testament
Eschatology," PROF. W. C. MORRO, Indianapolis, Ind.
Paper, "The Psychology of Walter Scott's Order of Con-
version: Faith, Repentance, etc.," REV. W. J. WRIGHT,
Franklin, Ind.
Discussion, REV. A. L. WARD, Lebanon, Ind.
Business

WEDNESDAY AFTERNOON

Devotional
Brief Talk, "My Most Difficult Problem, etc.,"
Paper, "The New Board of Education and Higher Standards
for Ministerial Education" PROF. C. E. UNDERWOOD,
Indianapolis, Ind.
Paper, "Church Fellowship and Christian Liberty," REV.
W. D. RYAN, Youngstown, O.
Discussion, REV. W. F. ROTHENBERGER, Cleveland, O.

WEDNESDAY EVENING

Devotional, REV. R. B. CHAPMAN, Ionia, Mich.
Brief Talk, "My Most Difficult Problem, etc.,"
REV. F. P. ARTHUR, Detroit, Mich.
Address, REV. A. CORY, Men and Millions Movement

THURSDAY MORNING

Devotional

Brief Talk, "My Most Difficult Problem,"

Paper, "The Kingdom of God, the Basis of Modern Redemption." REV. H. E. STAFFORD, Massilon, O.

Address, "The Possibility of a Higher Competitive Spirit,"

PROF. C. H. COOLEY, University of Michigan

Discussion

THURSDAY AFTERNOON

Devotional

Address, "Some Aspects of Modernism,"

PROF. R. M. WENLEY, University of Michigan

Discussion

Adjournment

Entertainment at Ann Harbor will be on the "Boston" plan. Hotel accomodations will be from \$1.00 to \$2.50 per day, European plan.

AN INVITATION

I wonder if Morrison and Ames and Willett and Campbell and Jenkins and Jordan and Philputt and other kindred spirits would not like to spend a day or two or three at Cloudercroft, a beautiful mountain resort with a splendid hotel among the tall native pines, situated about eighty miles northeast of El Paso just off the main line of the Rock Island route and reached by a short line twenty-four miles in length winding around among the hills and climbing some four thousand feet in that short distance. It occurs to me that if a number of you should go to California to the convention we could arrange a stop-over for you at this place that I am sure would delight all of you. The accommodations are such that ladies in the party would be entirely comfortable. Mrs. Rice and I would be glad to meet you there and we could have a brief visit in a most delightful mountain resort. Perhaps we could have the Campbell Institute meeting there. If not that then just a little retreat for as many as might wish to travel this way and avail themselves of the opportunity. Tell me what you think of the idea.

(From a private letter by Perry J. Rice.)

CHAMBER OF SYSTEMATIC THEOLOGY

BY CHARLES M. SHARPE

Inquiries into the subject of Christian origins must always have peculiar interest to Disciple students so long as they seek to maintain any sort of continuity with the religious thinking of the early leaders of our movement, for such inquiries have to do with the nature and value of Primitive Christianity which our fathers thought to restore.

A highly significant and attractive volume in this field is that of Professor Shirley J. Case of the New Testament department of the University of Chicago.

Frankly accepting a thorough-going philosophy of change, or development, Professor Case declines to regard Christianity as consisting of any static quantum of doctrine, ritual, or conduct, delivered at any particular time. Change is itself a primary item in the nature of the Christian Religion. Hence the environment to which the Christians at any time reacted, and from which they appropriated materials already existent, becomes highly important for the understanding of "essential Christianity." Essential Christianity embraces, not merely some "irreducible minimum," defined according to the predilection of a certain school, or group, or institution, at some given time, but the sum total of the elements which at any time represents the genuine conviction and experience of Christians, and meets a real religious need of their time. Christianity must be comprehensively defined, or we are dealing with an abstraction, instead of real life.

It may be seen at a glance how this view bears upon all the various "Deposit Theories" of religion, whether literary, or ecclesiastical, Uniformity in religion ceases to be thinkable. "Christianity can be ultimately and comprehensively conceived only in the developmental sense, as the product of actual persons working out their religious problems in immediate contact with their several worlds of reality, the process being renewed in the religious experience of each new generation."

Accordingly, Professor Case takes up the various factors and forces in the religious environment of early Christianity, and inquires how Christian thought and life reacted toward them. His chapters are: The Early Christians' Jewish Connections; The Breach between Christians and Jews; Early Christians' Contact with Gentile Religions; The Religious Significance of Emperor Worship; The Religious Significance of Philosophical Speculation; Hellenistic Religions of Redemption; The Triumph of Christianity.

"The Evolution of Early Christianity," a Genetic Study of First Century Christianity in Relation to its Religious Environment. University of Chicago Press. 1914. pp. vii, 331. Price, \$1.50.

CHAMBER OF MISSIONS

BY F. E. LUMLEY

"As a great spiritual organism, we are worth ten thousand times more to the world than we could be as a rabble of individuals."

"Doling out benefactions is not practicing brotherhood, and accepting the patronage of money-kings is not reciprocating brotherliness."

"We are expert at the salvage business, but are we really up to the saving business?"

"The damning of half the people with an excess of money, and the damning of the other half with the lack of it is damnation plus damnation, and the result is just damnation."

"Our rich men dare not hold on to their vast accumulations, and no more do they dare let go. They are in a predicament which is more than amusing."

"We think to exalt the spiritual by an insincere repudiation of the material. We often profess a very noisy religious scorn for the very element in which we live and move and have our being."

"Our official force of missionaries numbers (say) ten thousand. The unofficial force (returning immigrants, tourists, traders, etc.) runs beyond the million most years."

"The evangel of any generation is its Christian interpretation of things."

"We dare not let the hoi polloi in our churches because their clothes are dirty and they spread disease germs through the fiber of our pew cushions? Then we must fumigate the hoi polloi's clothes and kill the germs."

If you like these striking sentences you can find many more of them in McAfee, "*World Missions from the Home Base*," a little but stimulating book.

The Church is facing today the need of more than half the human race. No pen can describe it, no heart can grasp or fathom that great ocean of need; no imagination can picture it, no tongue can tell it. There is a continent of need embracing nations newly awakened, which can be molded today. And here are we, young, strong, and free to give our lives, our gifts, our prayer, all that we have and are, to the greatest cause in the world. The call comes to the West, to the Christian church.

EDDY, *The New Era in Asia*.

CHAMBER OF PASTORAL DUTIES

BY JOHN RAY EWERS

One of the out-standing duties of each pastor is to seek out men and women capable of leadership and to train them for service. We are just sending one of our choice young men away to college where he will study for the ministry. He has the marks. He is religious. Coming into our fellowship, he set a new pace for our young people. He has a rich voice. He is dramatic. He loves books. He is not afraid to toil. He is democratic. He has initiative and force. In a word he will make a first-class minister. He is the third man in five years that we have sent forth into the noblest profession, or rather calling.

The task which confronts every sincere pastor is to build a working church. There is a vast difference between a well organized church and an audience. Says Dr. Jefferson, "An audience is a pile of autumn leaves, a church is a temple built of stones." I am trying to find a job for every member. The great crowd of "unemployed" in the church is disheartening. Last week I appointed a Passion Week Committee of twenty-five new men, untried men. To see them work makes my heart glow. They organized teams to canvass the community, they secured permission to put big posters on seven main street-car lines. Hundreds of cars will carry their advertisement. They secured soloists, secured newspaper publicity, ordered 5,000 cards, appointed ushers, found five good speakers, and organized a male chorus of fifty voices. They are considering organizing the teams for permanent calling. This is only one instance of what can be done by developing our unused power. A Niagara of power goes to waste.

My neighbor, the Y. M. C. A. secretary, has as his hobby the developing of leaders. He has social leaders, Bible study leaders, personal work leaders. It is all quietly done, but what power! Last Sunday night my young men took entire charge of the service. They read, sang, prayed, found the speaker, ushered, and filled the house. The way to make a church go is to let the members do it! Many a pastor staggers along like Atlas. He is bow-legged, has dark rings under his eyes, and looks like the man "before taking." Poor fool! he wants to do all the talking, all the praying, all the calling, all the singing, all the thinking. Pass it around. Others want some of these good things. There are one hundred undeveloped leaders "out of work" in your church. Open an employment bureau!

CHAMBER OF NEW TESTAMENT

BY SILAS JONES

The Philosophy of Christ's Temptation, by George Stephen Painter, Ph. D. Cloth 8vo; \$1.50, net.

No book in a year's reading has been more thought provoking than this. The subject is big, and is treated sympathetically. Christ's experiences as commonly considered under the "Temptation" are used as a type to illustrate the methods of modern interpretation well known to us all. The chapter heads: Principles of Interpretation; Spiritual Primacy; The Secret of Solitude; Temptation; The Devil; Temptation of Sensuousness; Temptation of Selfishness; Temptation of Sovereignty; Life Triumphant, suggests the course of treatment which is thoro and new. It has proved a good contribution to my work in Homiletics. Chapters three and four entitled "The Secret of Solitude" and "Temptation" are masterful. The traditional "Devil" is thoroughly vanquished. The Lord's Specific testing is considered under three titles "Sensuousness; Selfishness; and Sovereignty." Sensuousness is of great importance because of the basal function of alimentation as the most vulnerable point. Christ enforced a true law of temperance, and exhibited moral potency for greater deeds than turning stones into bread, in subjecting his own passions. He gave to man an everlasting benediction. He answered the tempter in the highest words of Hebrew wisdom relative to sensuous need and gave that sublime significance in the face of suffering. The possibilities of selfishness in Christ; a personal vanity, or infatuation were as great as in any one. He rejected it because it was not serviceable. The abnormal and the miraculous are not signs of God, but He is revealed in the common life of law and reality. To fly in the face of natural law, and to attempt to command the will of God would be sacrilege. Christ determined the moral course with an immoral chance, and proved that sacrifice is the law of progress and life. In the third test, He was exercised in the highest realm,—power. Dominance is the mightiest impulse that ever comes to a man. Christ's power over evil was as great as his power for good. What limit to temporal glory can we conceive of one with his equipment? This is the most dramatic scene of literature. Christ weighed the two world's possibility but with "Thou shalt — and Him—only serve." He banished the wrong ideal and became fully interested elsewhere. Gravity and God cannot be resisted. Righteousness alone is secure. Life and success comes only to him who makes God and truth his end.

(The above article was written by Verle W. Blair.)

CHAMBER OF OLD TESTAMENT

BY G. B. EDWARDS.

Those who have been the pioneers in the modern method of Bible study, and who have given us a large portion of the materials and results of such study, are rapidly passing away. It has been but a few months since Dr. Samuel R. Driver's death was chronicled. Since the material was written for the March Bulletin, Dr. T. K. Cheyne's death has been reported. Dr. Cheyne was a prolific writer. He has been highly respected in circles of biblical scholarship. In his last years he lost the confidence of many of the greatest scholars. However, his earlier work has assured him an honorable place. He was the chief editor of the *Encyclopedia Biblica*, a monumental work which came out in 1899. Dr. Karl Budde pronounces this the last creditable piece of work he did. There was real pity in Dr. Budde's voice when he pronounced the judgment. One received the impression that he believed Dr. Cheyne somewhat beside himself in his later days.

I have recently read "*The Samaritans*" by James A. Montgomery (John C. Winston Co., Philadelphia, 1907). These lectures constituted the John Bohlen lectureship for 1906. Dr. Montgomery announces that he has attempted to digest the labors of scholars for over three centuries. One gets the impression that he has performed his task well. In the way of sources he has explored the Samaritan chronicles, collated Jewish, Christian, and Arabic references, and has traced the history of modern investigations. He seeks the origin of the Samaritans, and traces their fortunes under various rules, peoples, and influences down to the present time when they number 97 males and 55 females in the old city of Shechem (modern Nablus). They seem destined to vanish from the earth. He makes of them a purely Jewish sect which arose through the effort of Babylonian Jews to impose their judgment and will on Jews of Palestine. Some of these Palestinian Jews broke away from Jerusalem and centered their worship on Mt. Gerizim. Their chief characteristic as compared with Orthodox Judaism is found in their allegiance to Mt. Gerizim as opposed to Jerusalem; and in their having as their canon of scripture the pentateuch only, with such changes as will support their contention regarding Mt. Gerizim.

The traveler in Nablus today will be shown the Pentateuch which the Samaritains claim was written by the hand of a great grandson of Aaron. The high priest who shows it claims to be a direct lineal descendent of Aaron. Neither claim can be successfully maintained.

CHAMBER OF RELIGIOUS EDUCATION

BY CHAS. E. UNDERWOOD.

Introduction and Use of the Graded Lessons—a General Manual.

Above is the title of a great little book from the Pilgrim Press, edited by B. S. Winchester, D. D. Price 50c. 170 pages, besides appendices and charts.

Fifteen chapters contain the discussion, headed as follows: Task of the Sunday School, How the International Graded Lessons Came into Being and What They Are, Why Grading and Graded Lessons Are Necessary, Preparing to Introduce the Lessons, The Organization Necessary for Teaching, The Cradle Roll, The Beginners' Series, The Primary Series, The Junior Series, The Intermediate Series, The Senior Series, Elective Courses for Adults, Graded Lessons and the Work of the Superintendent, The Work of the Secretary in a Graded School, Cost of the Graded Lessons.

The Appendices place in concrete form the gist of the whole matter, as follows: Purpose, Aims, and Material of the International Graded Lesson Course, A Graded Lesson Scheme for a Sunday School with only Six Teachers—The Scheme in chart form, with supplementary chart showing scheme for a school having only seven teachers, Price List of International Graded Lesson Text Books, Pictures, Folders, etc., Plan for Grading School of 220 Members, Cost of Graded Lessons for School of 220 Members.

In the first chapter Mrs. Josephine Baldwin, after reviewing briefly the theory held formerly by educators, and carried to its greatest extreme in the Sunday School, presents the correct educational theory, and notes its acceptance, as follows: "Slowly there came an awakening. The Church began to see that no one can hope to attain the highest results in dealing with any organism, unless he obeys the laws which God himself has made for that life. In the uniform system of lessons the most prominent aim is to cover the Bible in a certain number of years, presenting the Old and New Testaments in due proportion in the cycle. The moment it became evident to the Sunday school world that the Bible was made for man and not man for the Bible; that the pupil, and not the Book, must be the center of the system, graded lessons were a necessity. It was then seen that not evangelism alone, nor education alone, but evangelism through education must be the key note of all Sunday School effort."

CHAMBER OF SOCIOLOGY

BY J. L. DEMING

Two weeks ago I chanced to pick up Dr. Hugh Black's recent book, "*The Open Door*." These sentences caught my eye: "Man has not exhausted his experiences. The universe has not ended its experiments. There are no impassable limits anywhere. When we think we have charted the complete region and have found the confines, there is a way out into something bigger—an open door into a larger world." These words and many more like them modified my attitude toward the world and life. From cover to cover it was equipped with such live wires, that, feeling its electrical effect upon myself, I said, why not pass the word along. We are reminded that we are not living in a state of environment with everything closed, settled, and fixed, but on the contrary, in a world of movements and changes, which manifesting themselves in every field of human activity, demand that we revise our social, political and religious opinions. Every sentence invites the reader to new endeavors. On all sides the doors are open. Each new situation must be met with new courage and hope. By so doing we help both the world and ourselves. It did me a world of good. Get it and read for yourself. If you are not thoroughly electrified and charged with new life and hopes, I miss my guess.

Another book wholly different but of equal importance to us as citizens of a great republic is Franz Oppenheimer's "*The State*," translated into English by Dr. John M. Gitterman, a lawyer at the New York County Bar. The first half of the volume contains the author's interpretation of sociology. Philosophical, to say the least, yet interesting enough for the layman to read. The author believes that the future progress of nations will be in the direction pointed out by liberal socialism. He contends that we can, and probably will, establish a society free from all monopolistic tendencies by unfettering competition, which today is far from free. Although full of German socialism which at times seems too violent, yet there is much food for thought. If any of my readers have a chance to read this volume they should do so.

CHAMBER OF HISTORY

BY ROSCOE R. HILL

The causes of the present European conflict are many and complex. *The New Map of Europe* (New York, The Century Company, 1914; xi, 412), by Herbert Adams Gibbons is an historical account of the various aspirations, diplomatic problems and conflicts, which in the recent past have so affected the life of the European nations as to make possible this world war. Land hunger, oversea expansion, nationalism, irredentism, rise of democracy, race problems, balance of power and European peace are the factors which have moulded and decided the actions of the great Powers of Europe. The author points to the refusal of Germany to incorporate Alsace-Lorraine into the Empire as a fundamental cause. The fear of the possible action of France, caused Germany to make alliance against France, and this in turn forced democratic France to ally herself with autocratic Russia and with her hereditary enemy, England. He then describes the aspirations of the newer Powers, especially Germany—the members of the Triple Alliance—to have a share in world politics, world commerce and colonial empire. These aspirations have been met on every hand by the opposition of the older Powers—the members of the Triple Entente—who have desired to maintain their acquired position of prominence. This phase of the causes is illustrated by the diplomacy in connection with the Bagdad Railway, the Algeciras Conference, the Agadir incident, and Persia. Nine chapters are devoted to the aspects of the problem of the Near East, which has played a most vital part in producing the war. The partial solution of the problem of the Turk in Europe, which was worked out, through the two Balkan wars, by the Balkan States in their own way and despite the views of the great European Powers, served to bring the powers into open conflict. The three concluding chapters discuss the Austro-Hungarian ultimatum to Servia, Germany's responsibility for the outbreak of the war, and the reasons of Great Britain for entering the struggle. The final sentence gives the title to the book. "In August, 1914, the only way to have avoided the catastrophe of a general European war would have been to allow Germany to make, according to her own desires and ambitions, the new map of Europe." The volume written by an historical scholar and newspaper correspondent, gives an excellent summary account of the causes of the war.

CHAMBER OF PHILOSOPHY

By ELLSWORTH FARIS

Durant Drake: *Problems of Conduct*. Houghton Mifflin & Co., 1914. 455 pp.

Theodore DeLaguna: *Introduction to the Science of Ethics*. Macmillan, 1914. 414 pp.

Professor Drake has aimed at clear and definite and practical precept, preferring to avoid the subtleties of the schools for the certainties that abide when all allowance has been made for the elimination of controversial subjects. The discussion is frankly hortatory at times, indeed, most of the time, and purposely dogmatic as a definite method. In the preface the suggestion is that one chief function of the teacher will be to suggest other points of view and to start discussion so that the student may think for himself. On the basis of my own teaching experience I feel that it would be worth while to have this type of book accessible to the students who take elementary ethics. Whether it is the one I should choose for the basis of the course is another matter. But it is a good book. The bibliography is full and up-to-date.

Professor DeLaguna has written a different type of book, with the emphasis, as the title indicates, on the scientific side of the subject. It is divided into three parts, the first of which is a discussion of the scope and methods of the science with a single chapter that verges on the metaphysical, namely, that on the freedom of the will. The conclusion is that both determinism and indeterminism point to the truth that man's character is the essential cause of his acts, and upon this causal relation his moral responsibility depends.

The second part is historical in nature and discusses the classical positions in detail. In part three there is a discussion of values which places within the reach of the elementary student for the first time the recent development in this field. There is a chapter on the significance of Darwinism and one on the evolution of moral standards. Teachers and others who have an interest in the field will be interested in both of these books.

A good deal that passes for religion is this Neoplatonism masquerading in Christian dress. All such hymns as "The Sweet By and By," "Oh Paradise, Oh Paradise," and the like, which set heaven and eternity in sharp antithesis against earth and time, are simply Neoplatonism baptized into Christian phraseology; and the baptism is by sprinkling rather than immersion.

HYDE, *Five Great Philosophies of Life*.

A BOOK REVIEW

By ORVIS F. JORDAN

The Higher Individualism, Edward Scribner Ames. 162 pages. Houghton, Millin & Co., \$1.10 net.

This is a volume of sermons selected from addresses delivered at Harvard University during the years 1912-13 and also 1913-14. They undertake to interpret life and religion in a modern way. The sermons appeal to experience, not some strange abnormal experience, but the every-day experience of the ordinary man. The social view-point in religion is worked out so that it is something deeper and more worthful than a list of social "chores." The philosopher has spoken in the language of the preacher, and addressed himself to every man, whether he be either a philosopher or a religionist.

The sermon titles are themselves significant of the content. These are, *The Higher Individualism*, *Christianity and Social Service*, *The Joy of Jesus*, *The Cloud of Witnesses*, *Regeneration*, *Religion as the Quest for Life*, *What is the Word of God* and *The Mystical Quality in Religion*.

There is in these sermons a more catholic interpretation than is to be found in anything else the author has done. A. Phillips Brook's deftness with which these sermons reach their goal without arousing needless prejudices, is an outstanding quality. There is but little diversion of attention by details. This is good pulpit pedagogy, in which the religion liberal is often shockingly deficient in spite of his training. In the sermon on "The Word of God," however, the author makes the sharp antithesis which proves an exception to the generalization we have made. The sermon is manifestly robbed of "carrying power" by just this.

Another surprise will await the readers of Dr. Ames' former books. He has learned to talk Anglo-Saxon! The simple diction, the common words of every-day experience, are the only proper vehicle for a writer who would glorify the commonplace in life. He has found a literary clothing for his ideas which is both artistic and appropriate.

The first and the last sermons will be selected by many as the choicest in the volume. "The Higher Individualism" shows that personality may be achieved by unique devotion to the community, instead of in defiance of our fellows, a wholesome

view for an age of factories, and of increased social coordination. In his sermon on Mysticism, the preacher says of mystical delight, "It is not something which men are in danger of losing because they do not seek it. They are more likely to miss it by direct efforts to gain it, as the pitiful history of many mystics proves. Multitudes of other religionists without any such agony of introspection, or tumultuous uncertainties of spirit, have gone nobly forth to toil for truth and for the gleam of an ideal, and have found their hearts strengthened and quieted by conscious oneness with God."

EDITORIAL NOTES.

The publicity program of the church does not have as its sole aim winning people for church audiences or for church membership. It has the additional function of carrying religious teaching and ideals to people who may never come to church, but who do need a sermon. Some churches have a bulletin board on the church corner so near the street that all can read, with a good sentiment on it each day, or a temperance message, or a social service chart. It is interesting to see the non-church-going man stop to read. Pastor Russell of the Millennial Dawn movement finds it worth while to hire space in great daily journals for his sermons. Why should not a truer interpretation of religion appear by its side? Every minister who preaches vital Christianity can preach sometimes to his community through the local press, and reach the man hidden away from the church and its influence.

Dr. Sharpe wrote his article this month without knowing that the book by Case was previously reviewed. His treatment is so fresh, we are glad that absence from the city prevented him from seeing the Bulletin this time. Next month, he will make a constructive statement of what position the Disciples should hold in the light of the developmental nature of all religious life.

John Huss was burned on July 6, 1415, and in many churches there will be services in memory of the brave man who gave his life to the cause of liberty in the Christian religion.

NEWS NOTES.

By E. A. HENRY

Vaughan Dabney has begun his work at Oakland, Cal. He reports a very cordial welcome, and an auspicious beginning of his work there.

We all very much enjoyed the addresses of President Pritchard, a member of the Men and Millions team recently in Chicago, who spoke on the need for consecrated lives.

The January 1915 issue of the Bulletin of the Commission on Social Service and the Rural Church of the Disciples of Christ contains a very interesting article by Alva Taylor on The Disciples of Christ and the Rural Church. A number of cleverly conceived charts add to the lucidity of the argument. Any one who has failed to receive a copy should write Mr. Taylor for one.

Recently we received a very interesting letter from Clinton Lockhart. We were pained to learn that there has been much illness in his family during recent years and the end is not yet. But his faith and courage continue strong, and he is in love with the great state of Texas. He sends best wishes to all the Institute men.

W. H. Trainum writes that he is having large and enthusiastic classes in the Ada Normal where he teaches. A new class is starting to use Dr. Ames' *Psychology of Religious Experience* as a text book.

We have had two very interesting letters from A. C. Gray at Yale University. He is enjoying his year very much and is deeply impressed with the earnestness of spirit in the Yale School of Religion. He encloses an announcement of the Lyman Beecher and Nathaniel W. Taylor lectureships which will be given together April 12 to 15. A cordial invitation is extended to all ministers to be present. The school will entertain a large number as its guests. The Lyman Beecher lectures are to be delivered by Professor George Wharton Pepper on "A Voice from the Crowd." The Taylor lectures are given by Professor George F. Moore on "Ways of Salvation." We shall look for a report of the lectures by Mr. Gray or some other one who hears them.

C. H. Winders was the orator at a mass meeting of men at Plainville, Ind., on February 14.

Some time ago we wrote E. C. Boynton of Belton, Texas, for some notes on his work in getting Bible readings installed in the public schools in Belton. His reply is at hand. We quote, "In the first place, I claim no honor as a leader in this cause down here. What has been done is this: A year since, the high school board of Belton voted unanimously to give high school credit for Bible study, the work to be done in the Sunday schools of the town, the courses to be prepared under the supervision of the superintendent of schools in collaboration with the pastor's association. There being at present no state course, we had to prepare or select our own. I was chosen to arrange the Old Testament study, the Presbyterian pastor the New Testament. The Old Testament schedule, calling for two years work of two forty-five minute recitations per week, was offered last fall and about forty students of the different Sunday schools of the town have been taking the work. The whole four years' course will be granted two units by the superintendent. At the same time the city of Austin, under the lead chiefly of Dr. Frederick Eby, Professor of Education in the University of Texas, has also had a course in operation, using the Intermediate Graded Series as a schedule of study. So far as I know, these are the only towns in Texas now having any such provision and the arrangements in each, as already stated, are wholly local upon the part of the school trustees. Dr. Eby is chairman of a committee of twenty, appointed at the last state Sunday School Convention, to take steps toward the formation and recommendation of a state-wide course. A recent letter from Dr. Eby informs me that the committee is to meet at the state convention of Austin, March 30-April 1. As a member of that committee I am expecting to be on hand and hope to have something definite to report in the near future." We will all watch the progress of this work with the greatest interest.

A. W. Fortune writes of a fine year in the Bible College at Lexington. He has just closed a three weeks meeting in the old Broadway Church in which fifty-seven were added to the church. Evidently his teaching duties have in no way dimmed his evangelistic zeal.

Butler College reports a ten per cent increase in enrollment this year over last. The graduating class is thirty per cent larger than any other class in the college's history.

Upon the showing of grades A. G. Gray won a Fogg Scholarship at Yale this year but was barred from receiving it on two grounds, 1st, he had not been resident a year and 2nd, he was a teacher. But in order to recognize his excellent work an "Honorary Fogg Scholarship" was created and bestowed upon him. Two other Disciples were winners of Fogg Scholarships this year, Mr. R. L. McQuarry and Mr. Clarence Reidenbach.

Fresno has dedicated its great First Church, H. O. Breeden, minister. Among those who spoke at the exercises were W. A. Parker of Pomona College and Dr. H. H. Guy of Berkeley.

Philadelphia Third Church, T. E. Winter, minister, has made its annual report showing 131 additions to the church and total disbursements of \$7,476.60, of which \$815.37 went for missions and benevolences. The present enrollment of the church is 795 members.

Carl A. Burkhardt recently carried out an Every Member Canvass in the Lexington, Mo., church. As a result over \$2000 was pledged for current expenses and \$850 for missions (against \$230 last year) and this does not include what the C. W. B. M. will give.

E. L. Powell has been appointed head of a committee to study the vice problem in Louisville, Ky. The committee consists of a Catholic, a Protestant, a business man and the chief of police. An ample appropriation has been made for the carrying out of a thorough survey of the city.

David H. Shields is beginning his second year at Kokomo. During the past year there have been 124 new members added to the church and crowded houses have greeted the pastor on frequent occasions.

G. I. Hoover continues his efficient work as District Evangelist over the Eastern District of Indiana. In the near future conferences will be held at Kokomo, Noblesville, Marion, Hartford City and Palestine. He has held several evangelistic meetings in his district.

Under Mr. Boynton's leadership a Baraca class has recently opened a reading room for young men. A Baraca Hall will be opened soon in an effort to supply to the town some of the features of a Y. M. C. A.

H. D. C. Maclachlan utilized Easter week for a series of Decision services.

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WITHOUT HASTE AND WITHOUT REST

*Without haste and without rest;
Bind the motto to thy breast.
Bear it with thee as a spell,
Storm or sunshine, guard it well!
Heed not flowers that round thee bloom;
Bear it onward to the tomb!*

*Haste not—let no thoughtless deed
Mar the spirit's steady speed;
Ponder well, and know the right,
Onward, then, with all thy might;
Haste not—years can ne'er atone
For one reckless action done!*

*Rest not—life is sweeping by.
Do and dare before you die;
Something worthy and sublime
Leave behind to conquer time;
Glorious 'tis to live for aye,
When these forms have passed away.*

*Haste not—rest not. Calm is strife,
Meekly bear the storms of life,
Duty be thy polar guide;
Do the right, whate'er betide;
Haste not—rest not. Conflicts past,
God shall crown thy work at last!*

—Johann Wolfgang von Goethe.

PARTIAL PROGRAM OF CAMPBELL INSTITUTE MEETING

Chicago, Ill., June 23-25, 1915

Among the topics to be presented in papers or addresses are the following: Christian Worship, Social Service, Evangelism, Church Finance, The New Problems of Missions, Higher Education, The Church and Young People, The Church and the City, The Country Church, Religious Education, Christian Unity, A History of the Campbell Institute, A Campbell Institute Catechism, Modernism, Mysticism, Socialism, New Types of Religious Theory including Christian Science, Theosophy etc., The Religious Values of Common Life, including the professions, trades, arts, science, the family, etc.

Indications point to an unusually large attendance, and a most interesting gathering. Members should plan their summer so as not to miss this meeting.

Among those expected from out of Chicago are Campbell, Goldner, Lumley, Ewers, Idleman, Martin, Taylor, Jenkins, Winders, Norton, Marshall, Blair, Pritchard, Todd. Since there was no Congress this year, the Institute men that had intended to go to the Congress should release their funds for a trip to the annual meeting of the Institute. The Institute men from out of town will have accomodations in the same hotel as last year. Everyone last year was pleased with the good service at an astonishingly low rate. Those wishing to stay in Chicago a whole week can secure specially favorable terms. The Chicago men will pay for a near-by Masonic hall in which to hold the meetings, so there will not be so much walking back and forth as last year. Address Prof. Ellsworth Faris, University of Chicago, about hotel accomodations.

The intellectual, social and spiritual menu offered above should whet the most jaded appetite in the Institute.

CHAMBER OF NEW TESTAMENT

BY SILAS JONES

There are today in most communities only two fields of thought in which heresy is possible, viz.: theology and economics. To the ultra-conservative mind Bouck White in "The Call of the Carpenter," is guilty in both. The official religion of the seminary and the pulpit is offended at the author's temerity in treating religion as belonging to the world of the here and now, not to the vague uncertainties of a future world seen only by the eye of faith, and the official economics of the schools shows scant patience with a writer who seriously questions the status quo.

Through the pages of this book Jesus come and goes, not as the author and exponent of the doctrines and ordinances neither of his day nor of ours, but as a prophetic soul that felt keenly the manifold oppression of his people and sought with all the power at his command to end that oppression. There is no illusion, no disguising the face that the great struggle is the age-long fight of the common man against privilege. We see the conflict between the free man and the slave; the pliant aristocracy that made common cause with Rome against its own people; the horrors of militarism; the endeavors of the "high-brows" to confuse the issues of the day; the protest of the heroic few that fed their souls on the Prophets; the inauguration of a new era in which all men should deal justly for all would respect themselves, and for that very reason, respect their fellows. The Jesus of these pages is a very real man. Event follow event in natural sequence; even Golgotha is understandable, and Calvary witnesses the last full measure of devotion of the greatest spiritual descendant of the Moses who led a band of slaves out of bondage into freedom, and of that Elijah who single-handed fought the allied forces of greed and conventionalized religion.

To Mr. White, the Apostle Paul is the intellectual who uses his brilliant talents not only to propagate the new faith but to direct its revolutionary energies into safe channels, in a word to switch the current of thought of the Early Church from religion to theology. Paul is biased toward philosophy rather than economics, toward Plato not Hosea, toward a cataclysmic

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CHAMBER OF PASTORAL DUTIES

BY JOHN RAY EWERS

The pastor of a neighboring church, who receives ten thousand dollars per year, said to me recently: "My work is never done; every afternoon I call conscientiously, I try to be a good shepherd to my eighteen hundred members, but I always go to sleep at night feeling that I have been compelled to leave many urgent things unaccomplished." Aye, there's the rub. We are never done. Tasks haunt us. I am always condemning myself for not doing more. I blame myself for others' weaknesses. If the attendance was not good, I blame myself for being uninteresting rather than thinking of the lack of interest in him who did not attend.

Self pity is the weakest of the vices. A brave man dare not consider himself. A good soldier does not pity himself. He does not say, "It would be a pity to get a bullet in this fine body of mine!" The sincere minister does not let himself off easily. He may be lenient with others but he is a tyrant with himself. He has his own ideals of studying, pastoral calling, and public service and he rigidly holds himself to them, even though he pay heavily in nerve force for them.

But has a minister any duty to his family? I look eagerly forward to Saturday night, for unless something happens, I can spend that one evening at home. Every other night is full, and on some nights there are two and three engagements. This is also true of other ministers whom I know. Seven days, there should be fifteen days in every week and there should be forty-eight hours in every day. The fastest trains, the best telephone service, the wireless—all are too slow. Every minute is crammed full and one lies down at eleven-thirty to dream of unfinished duties.

Unless one has a strong will even his vacations become lecture tours or evangelistic campaigns. Meanwhile your desk piles high with books and magazines, to say nothing of letters on all sorts of subjects from questionnaires to advice on a missing relative. A woman in Oklahoma would like to have you write out for her your interpretation of Rostand's "Chantecler!" A man in Utah wants to know at length and at once what you think about evangelism. A church in Ohio wants one dollar

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CHAMBER OF RELIGIOUS EDUCATION

BY CHAS. E. UNDERWOOD

"The Training of Sunday School Officers and Teachers."

Dr. Franklin McElfresh recently visited my home. This personal touch led me to read with added zest the manual with the above title from the open pen of Dr. McElfresh. The book is one of the Modern Sunday School Manuals edited by Charles Foster Kent. It is a book of 230 pages, published by Eaton & Mains, New York, and sells for 75c net.

The table of contents shows a comprehensive survey of the history and progress of the Religious Education Movement, with clear enunciation of the underlying principles and valuable suggestions for improvements both in the scope and methods of the work. The chapter headings follow:

"The New Demands Upon the Sunday School Teacher, The Aims and Present Status of Teacher Training, Training the New Recruits, Training Teachers Already Enlisted in the Service, Training by Schools of Methods, Correspondence and Graded Union, The City Institute or Training School, Training for Work in the Country Sunday School, The College Training for Religious Leadership, The Training of the Elementary Teacher, The Training of the Teacher of Junior Pupils, The Training of the Teacher of Girls, The Training of the Teacher of Boys, The Training of the Teacher of Senior Pupils, The Training of the Teacher of the Women's Class, The Training of the Teacher of the Men's Class, The Training of Officers, The Training of the Minister for the Sunday School, The Next Step in Teacher Training." An appendix contains the names of books approved by the International Committee on Education, with a concise supplementary bibliography.

The book contains a ringing challenge to the church. Note the following passage quoted from the last chapter:

"The religious problem holds the future of America. If Christianity fail here, it is because multitudes of men have played the coward in their Master's sight. Christian patriotism calls upon strong men, busy men, the young man from the college, and the young woman of rare talent, to serve the Church and the nation. There never was a time when such numbers of young people were asking for an opportunity to

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CHAMBER OF OLD TESTAMENT

BY G. A. EDWARDS

My leisure moments for the last month have been spent reading "From The Nile To Nebo," by Franklin E. Hoskins (Sunday School Times Co., Philadelphia, 1912), 378 pp.

Dr. Hoskins has been twenty-four years a missionary at Beirut, and during that time has made repeated journeys to many parts of Palestine and neighboring districts. He has had personal acquaintance with many of the scholars and explorers who have busied themselves in those parts. He knows the native populations and speaks Arabic. It has been a delight to journey with him from Suez to Nebo and to see through his eyes the unusual sights of that interesting region over which the children of Israel were led by Moses. Only one thing could beat the book, that is the trip itself. I surmise the book is better than the trip for those unfamiliar with the scriptures connecting themselves with the places visited. Certainly, it is less costly and more comfortable.

The book has eighty-five half-tones. Fifty-eight are from original photographs. Fourteen others are the joint work of the author and one other party. Many are full page, and they are well wrought. Together with the descriptions they make one feels almost that he has been to Sinai and lodged, that he has pressed the sands of the desert with his own feet, and that he has slaked his thirst in the waters of Elim and of other hallowed spots here and there. He is made conscious, too, of other centuries, and is helped to see Egyptians, Babylonians, and desert folk coming and going over this highway of the ancient time.

The book discusses at opportune times along the way such questions as the date of the Exodus, the route, the number of Israelites making the journey, etc. It is not especially valuable where it opposes the best attested results of modern scholarship, although it furnishes very often illuminating and ingenious suggestions. Its chief value is in helping to see the country as it is, in helping to better appreciate many Hebrew experiences, and in deepening the conviction that the Israelites really made the journey, and that we have a tolerably trustworthy record of the trip.

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CHAMBER OF MISSIONS

By F. E. LUMLEY

It may seem odd to open these paragraphs with the name of G. K. Chesterton. But, for a purpose, I wish to record a little of what he had to say, in a charming little essay, about R. L. Stevenson. "The faith of Stevenson," he tells us, "like that of a great number of very sane men, was founded on what is called a paradox—the paradox that existence was splendid because it was, to all appearances, desperate." And again, "It may not be impossible or even unusual for a man to lie on his back on a sick bed in a dark room and be an optimist. But it is very unusual indeed for a man to lie on his back on a sick bed in a dark room and be a reasonable optimist: and that is what Stevenson, almost alone of modern optimists, succeeded in being."

This is a high tribute but it is not overdone, save in this that Chesterton did not know of the young Swiss girl, whose life, to use Chesterton's phrase applied to Stevenson, "was an inspiring and melodious discord." I record these passages for the purpose of subscribing my testimony to the helpfulness of Stevenson at a critical period of my life. And then I make this the preface of the statement that I have just discovered another helper of this sublime sort in Seippel's "A Huguenot Saint of the Twentieth Century," the sad, sweet story of Adele Kamm. Here was a talented, enthusiastic, unflinching and trustful girl, stricken down, in the blossom of womanhood, with a virulent form of tuberculosis—a calamity sufficient to darken the vision of the most heroic, but actually producing in her a rare and beautiful optimism. For, said she, after fully awakening to the horrible reality of countless abscesses, crumbling and dislocated bones and excruciating pain, "If I cannot realize my ideal, I can at least idealize my real." And again, "No words can express how much I am enjoying life just now." Think of a sane person, doomed to so terrible a fate saying, "I struggle hard to remain here as long as possible for there is so much work to do, and this makes me very happy. So I am taking care of myself, and I am fighting against this terrible disease as hard as I can, disputing every inch of the way." What challenge to us in this near-death talk of work!

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CHAMBER OF SYSTEMATIC THEOLOGY

BY CHARLES M. SHARPE

An Abiding Faith in a Developing Experience.

That Christianity is vital and developmental in nature does not preclude the possibility that it may have about it something permanent and final. The very form of the statement implies such an abiding character—a continuous self-identity unifying the changing moments of the one developing life type. Otherwise we could not speak of “Christianity” but only of a series of phenomena without organic connection yet for convenience subsumed under one designation. Whether or not a “continuity of Christian thought” can be made out, there must be a continuity of Christian life if there is such a thing as Christianity at all.

That for which Christian thought should seek in view of the developmental nature of all life is some concept uniting in itself both permanence and change. Such a concept the writer believes is to be found right in the heart of evangelical faith; and he further considers that the Disciples of Christ are very advantageously placed for the exploitation of a theology based upon that concept.

The Disciples have always been intensely Christocentric. They need only to be more intelligently so with the helps which modern biblical study and modern psychology place at their disposal.

I venture to suggest the following as the logical and vital development of the whole intent and interest of our religious movement.

A Genuinely Christocentric Theology.

I. A Christocentric theology should be one in which the material principle and the formal principle are counterparts. This has not been so in Protestant theology.

The material principle was salvation by faith in Christ; the formal principle—the authority of scripture. Luther tried to control the latter by the former, but with little success. In Protestant scholasticism the formal principle swallowed up the material, notwithstanding the doctrine of Scripture normativity did not spring up out of religious faith, but was a product of polemic necessity. This error is rectified by the following program:

1. The material principle is faith in Jesus Christ, by which is meant "trust or confidence in him as a person and not a thing" (Alex. Campbell.) Now let the formal principle which is to be constructive of our theology be sought within the material principle. Trust or confidence in Jesus as a person and not a thing means that we shall accept his personality as our religious guide. Consequently,

2. The formal principle which should control our constructive thinking is personality, by which is meant, in terms of modern psychology, the unified and persistent ideal and purpose of an individual life. It is what we mean by the word "character" in its fullest and highest sense. The central and constitutive element in personality is moral will.

To have faith in Jesus Christ as a person, then, is to identify oneself with his life ideal and life purpose. It is to be his Disciple indeed. To theologize as a Disciple is to think upon all the great doctrines of religion in accord with Jesus' ideal and purpose.

It is evident at once how this procedure differs from that of our religious ancestors. (1) They defined the person of Jesus Christ by a concept generated by Jewish national hopes, and then (2) construed the Christian religion in the politico-legal form indicated by the concept. Instead of making the person, i. e., the personality of Jesus the object of their study that they might commit themselves in trust and confidence to his ideal, it was a doctrine about him that monopolized their attention, and which committed them to a formal system of thinking more Jewish than Christian.

Now this course of theirs was due to their theological heritage and socio-political environment. It was not dictated by their religious need. The procedure herein proposed is far more in accord with their religious appreciation of Jesus and with many of their most emphatic statements concerning his place in Christianity.

II. Personality in its modern meaning is a concept uniting the two factors of continuity and progress, permanence and change. An abiding faith in Jesus' as a person, i. e., identification with his ideal and purpose commits no one to a static religious position, but rather, as Christian biography shows, to a developing experience. The "law of the spirit of life in

Jesus Christ makes free from the law of sin (crystallization) and death." The outcome is abundance of life.

In concluding this mere hint of a promising direction for Disciple thinking I may say that such a Christocentric theology as here suggested will be not so much Christological as Christly.

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readjustment of present wrongs by the direct interference of the Almighty instead of a divine ferment working in and through the proletariat to overthrow all injustice and privilege and establish the kingdom of self-respect. As such Paul is more of a liability than an asset. The book is a real contribution to our studies of the times of the New Testament. (This article was written by Jas. S. Compton.)

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and an Aid Society in Iowa wants you to put pennies into a silk bag. Big business!

Meanwhile your own boys are making a reputation and your wife insists that she might as well be unmarried; her only task, at home, being that of telephone girl. Moral: It is your pastoral duty to know as much about your own family as about the people at Bolenge. Home Mission day is at hand!

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serve, and when the appeal for the unselfish life has evoked a response from so many hearts. The church has lacked a stimulating interest and intellectual breadth in her appeal. She has invited to small fidelities: she has been too much occupied in saving herself. Now the call comes to make schools of religion a mighty force in the church and a saving agency in the nation. New ranges of moral energy are at her command; new foes and difficulties stand on every side; but it is her duty to offer a work so rich and varied, so to breathe the Christian motive into every day life, so to interpret the full message of the Bible, so to guide the social activities and instincts, that the most daring and eager spirits will say, "Here is a distinct field of service, and a definite mission for the strongest."

(Continued from page 7.)

What could she do? First of all she wrote a book—how like Stevenson—and used the proceeds to help establish a "Pavilion for Open-air Treatment," an institution from which she could never profit. To this endeavor add the indelible impression

made by her cheerfulness upon the Society of the Coccinelles and upon friends near and far to whom she wrote thousands of letters. And again add the cheering messages sent to prisoners and her efforts to form an "Invalids' Union" for the purpose of giving good cheer and hope. And so, brave little home-missionary to the last breath, undaunted and cheerful she fought, worked and suffered. Here is a book, C. I. friends, to give to the whimpering members of your congregation—if you do not need it as a tonic for your own soul.

WHY THE CONGRESS WAS POSTPONED.

By Frederick E. Lumley.

In the special notice in the last Bulletin it was stated that I would tell in this issue why the congress was postponed. The most outstanding reason was that nobody seemed to be going and it would have been unfair to those on the program to go through with it under such circumstances. And nobody seemed to be going because of the nearness of the general convention and many, who usually attend, could not see their way clear to be present at both meetings. Then, as it turned out, we came up close to the Indiana State Convention and this promised to keep many Hoosiers away. Some said that their financial resources were too meagre this year to justify attendance. Others thought Ann Arbor was too far away and of course, since our cause is not very strong in Michigan, we could not expect the people of that state to make up for the deficiencies in the representation from others. And so the reasons for non-attendance kept coming in. It was felt by those most interested that, in the face of such conditions, it would be unwise to hold the meeting. We must not and we will not allow our congress to go the way of the Baptist assembly.

NOTICE.

Our annual meeting comes early this year, the last of June. It is time that every member was looking about him for men eligible for membership in the institute. We want to add a number of properly trained men to our regular membership. We should add many students and younger men to the associate lists. Sympathetic business men and others make good co-operating timber. The secretary would be glad to receive a large number of nominations in the very near future. As far as possible, the consent of the person nominated should be secured in advance.

Look around among your friends at once and send in the names. Enclosed with this issue of the Bulletin is a membership blank.

A BOOK REVIEW

BY ROY C. FLICKINGER

A History of Freedom of Thought. By J. B. Bury. New York: Henry Holt & Co., 1913. Pp. 256. \$50.

This is number sixty-nine in the Home University Library. Unlike most popular collections, this series does not consist of cheap reprints of books on which the copyright has expired, but every volume is "new and specially written, on a subject of living and permanent interest, by a recognized authority, and for the general reader as well as the student." I have read several numbers in the series, and such of them as dealt with topics concerning which I may be considered competent to express an opinion, e. g., Prof. Gilbert Murray's Euripides, amply justify this claim on the part of the publishers. The others, likewise, satisfied my dilettante demands. The titles are now approximating the century mark and provide a valuable corpus of up-to-date treatises. Besides those of cultural, historical, and scientific interest, several volumes make a professional appeal to ministers. An examination of the descriptive circular will make any man's mouth water, and it would be difficult to spend half a dollar to better advantage than for some number of this series.

Bury was Regius Professor of Greek in Dublin University until 1902, when he became Regius Professor of Modern History in Cambridge University. He is the author of a History of Greece, The Later Roman Empire, The Eastern Roman Empire, numerous monographs and editions along classical lines, etc. The present theme he finds a most congenial one. Though his attitude towards Christianity is unsympathetic, to robust minds this but makes his discussion more stimulating; and he is equally severe upon intolerant rationalists.

The thesis of the book clearly appears from three of the eight chapter headings: Reason Free (Greece and Rome), Reason in Prison (The Middle Ages), and Prospect of Deliverance (The Renaissance and the Reformation). Our deepest gratitude, he maintains, is not due to the Greeks for their achievements in literature and art, though these naturally occur to us first of all, but as the originators of liberty of thought and discussion. Their assertion of this principle places them in the highest rank among the benefactors of the human race. Plato's Apology of Socrates is the earliest justification of liberty of thought and advances two

significant claims: the indefeasible right of the conscience of the individual and the social importance of discussion and criticism. It was a generally accepted principle among the Greeks and Romans that religion was a good and necessary thing for the common people. The Emperor Tiberius followed the comfortable doctrine: "If the gods are insulted, let them see to it themselves." I am inclined to think that Bury somewhat idealizes conditions in antiquity. It is true that the Greeks had no systematic policy of suppressing free thought, but this was largely due to the fact that their religion was as decentralized as their government. Popular superstition did strike hard and not infrequently. Nevertheless, in the main the author's contention is undoubtedly warranted.

It is impossible to go into further details here. He makes only too plain the church's clamor for tolerance before its victory and its own intolerance afterwards. "The martyrs died for conscience, but not for liberty." The same indictment holds against the Reformers, who simply replaced one authority by another. One of the charges for which Servetus was burned in the 16th century was that he believed the statement of a Greek geographer to the effect that Judea is a wretched barren country in spite of the fact that the Bible describes it as a land flowing with milk and honey. We do not have to look far afield for modern exemplifications of this spirit.

The opinions of John Locke naturally occupy some space. He was indignant at the missionary zeal which would wean the Indians from their faith, and he excluded Catholics (for political reasons) from the tolerance which he favored for others. In view of the influence which Locke is now known to have exercised upon the formation of the "Disciple Mind," these positions are significant. Henry IV of France argued that, since Catholics and Protestants agree that a Catholic may be saved, and the Catholics assert that a Protestant will be damned, therefore the safe course is to embrace Catholicism. Is this the source of the Disciples' argument for a "catholic baptism?"

Especially interesting are the introduction and chapter VIII. In most civilized communities nowadays freedom of speech is so common and unchallenged as to be regarded as a natural right. Yet Bury thinks that only a minority of those who would be ready to fight to the death rather than surrender it could defend it on rational grounds. His own justification is most interesting and convincing.

NEWS NOTES.

BY E. A. HENRY

Lewis R. Hotaling continues to live at State Line, Ind., where he is trying to make declining years comfortable for Mrs. Hotaling's father. He is in the third year of his pastorate at Georgetown, Ill., a nearby town.

Prof. Roscoe R. Hill of Columbia university is an elder and the Sunday-school superintendent in the Lenox Ave. Union Church of Disciples of Christ, New York. He is also active in the Aeropolis Club, the Disciple organization in the university.

George B. Stewart is leading an aggressive campaign at the Lenox Ave. church. His monthly paper, called "The Disciple," is full of interest. Bro. Stewart seems to see in Billy Sunday's refusal to come to New York City only a challenge to the churches to activity for themselves. The ministers believe they can get together for a splendid campaign of their own.

A volume entitled "University of Chicago Sermons" appeared from the presses of the University of Chicago the last week in April. It is a group of sermons by members of the faculty of the divinity school of the university and of related departments. Dr. Ames has a sermon on "Prayer," and Dr. Willett one on "The Significance of Jesus." Dr. Gates' sermon was "What Jesus Thought of His Own Death."

Pres. Pritchard and Eureka college are rejoicing in the raising of funds for a new gymnasium building for the college. As a token of their good-will the trustees have voted a home for the president.

Keuka college is prospering under the very efficient leadership of Jos. A. Serena. It is becoming a haven for conventions and meetings of various sorts and for several years Pres. Serena has been sending invitations to the Institute to come there for a meeting and enjoy the climate, the fishing, the bathing, boating, etc., which the location on Keuka Lake offers.

In a series of special services culminating on Easter Sunday, W. G. Wimm added 48 to the membership of the Irving Park church in Chicago.

The papers announce the resignation of R. L. Handley from the pastorate at Kalamazoo, Mich. He has done excellent work there, renovating a church that had been split for many years with internal dissension. The 165 additions to the church in three and half years of work is only a part of the great good he has done there.

Dr. Herbert L. Willett has been promoted to a full professorship in the Department of Semitic Languages and Literatures in the University of Chicago.

With his usual aggressive, pioneer spirit, Geo. B. Van Arsdall has introduced a moving picture outfit as a permanent part of the equipment of Central church, Denver. "John Barleycorn" was the first play produced. During his five years' pastorate 737 people have been added to the church. The total resident membership at the opening of his sixth year is about 750.

Harry G. Hill has a splendid lecture on "A Hero in Overall" which he gave in the First church at Indianapolis recently.

During his first year at Kokomo, Ind., David H. Shields has added 124 to the church and is preaching to large audiences every Sunday. The church voted him an increase in salary for the new year.

During his first week of service at the Oakland church, Vaughan Dabney held a series of decision services which resulted in 18 additions to the church on Easter Sunday.

Among several recent additions to his flock at Evanston, O. F. Jordan has received two Roman Catholic ladies who made their confessions on April 11. They came as a result of prayer and consultation extending over a period of several months, so they know why they are adopting evangelical Protestant Christianity.

H. J. Loken is another pastor who has recently completed five years of service. During that period the Berkeley church has received 356 new members. The church raised over \$6,000 last year for all purposes. A considerable portion of this sum went to the support of Prof. Guy in his Bible chair work in connection with Pacific Theological Seminary.

James M. Philputt also testifies to the growing current of religious interest in New York City. His great church gave over \$1,000 as its offering for home missions. There have been 18 additions since the first of the year.

We are pained to learn of the serious illness of Prof. A. D. Veatch of Drake university. He was stricken with heart trouble at a service of the University Place church. He seems to be improving now.

Commendation of the three weeks' meeting held in the old Broadway church at Lexington, Ky., by Prof. A. W. Fortune continues to appear. Pastor Collis insists that in all his years of ministry, and they are many, he has never heard better sermons. Mr. Fortune should be used more widely in this field.

Perry J. Rice is a man of many tasks. During March his church adopted efficiency standards with very high goals. Then as president of the New Mexico-West Texas Christian Missionary Society he has been making a tour of the churches in his district. He finds all in healthy condition. This is the field that was so well cultivated by F. F. Grim, who founded many mission churches during the years of his labor there.

J. R. Ewers and the East End church, Pittsburgh, rejoiced in a perfect Easter day with 17 additions to the church, making 511 in the five and a half years of Mr. Ewers' pastorate.

Dr. Ames is rejoicing in some 45 additions to the Hyde Park church during the winter. The foreign mission fund of the church has passed the \$1,100 mark in cash and pledges and will easily reach the \$1,200 contribution of previous years.

C. G. Brelos has led in the reconciliation of the two churches in Waukegan, Ill., and the Disciples now stand much better in the city. He is frequently called upon for co-operation with other churches in the community.

F. O. Norton joined the Men and Millions Team in their western Illinois campaign.

Upon Easter Sunday, Austin Hunter received 30 into the Jackson Boulevard church, Chicago, ten of whom were Chinese from the Sunday-school of the church.

We wish we had space to reproduce from the Hyde Park Christian Messenger some of the splendid messages received from Mr. Hamilton and Mr. Sarvis relative to the work at the University of Nanking. Twenty-five cents mailed to Dr. Ames will bring the Messenger for a whole year and one of these letters is worth several times the price. Mr. Hamilton is in the language school, of course, as yet, but his keen mind is observing conditions and commenting upon them in most interesting and instructive fashion.

The rural preachers of Indiana held a two-days' institute at the College of Missions, April 26-27. F. E. Lumley gave two addresses. This movement indicates that the rural preachers in Indiana are awakening and beginning to study their problems. An annual preachers' week at the college will probably be an outgrowth of this meeting.

F. L. Lumley will give an address before the Emerson Club at Frankfort, Ind., May 10, and speak on "The Relation of Immigration to Foreign Missions" at the Indianapolis Y. M. C. A., May 19.

HYMN OF THE CITY

*Not in the solitude
Alone may man commune with Heaven, or see
Only in savage wood
And sunny vale the present Deity;
Or only hear his voice
Where the winds whisper and the waves rejoice.*

*Even here do I behold
Thy steps, Almighty!—here, amidst the crowd
Through the great city rolled
With everlasting murmurs deep and loud—
Choking the ways that wind
'Mongst the proud piles, the work of human kind.'*

*The golden sunshine comes
From the round heaven, and on their dwellings lies
And lights their inner homes;
For them thou fill'st with air the unbounded skies
And givest them the stores
Of ocean, and the harvest of its shores.*

*Thy spirit is around,
Quickening the restless mass that sweeps along;
And this eternal sound—
Voices and footfalls of the numberless throng—
Like the resounding sea,
Or like the rainy tempest, speaks of Thee.*

*And when the hour of rest
Comes like a calm on the mid-sea brine,
Hushing its billowy breast—
The quiet of that moment, too is Thine
It breathes of Him who keeps
The vast and helpless city while it sleeps.
—William Cullen Bryant.*

A NEW PLEA FOR UNION

BY ELLSWORTH FARIS

William James has pointed out in his lecture on Immortality that human institutions naturally tend to forget the purpose of their origin and to defeat the very need in the service of which they were first constituted. Thus courts are organized for the securing of justice but they are often the means for the defeat of the very cause for which they stand. The physician has for his office the conservation of our health but instances are not rare in which their activities have had the reverse of this effect. Florence Nightingale preached a sanitary crusade from the text: Hospitals should not make people sick.

It is not, therefore, particularly surprising to a student of social psychology that the Disciples of Christ whose origin was a protest against division and a plea for unification, should have become divided among themselves, with some well-defined clefts already existing, and other rifts and fissures beginning to appear. It is not surprising that we have failed to advocate union in any effective sense and have begun to split up among ourselves. It is not surprising, but is none the less regrettable; it is painful but not—surely not—necessary. Whatever they actually do, hospitals should not make people sick.

The most distressing of the symptoms is not the fact that our people are divided up in their views and practices, but rather that these divisions exist, and others are immanent, without seeming to call out any very clear protest, and certainly without enlisting any effort to remedy the situation, while all the time all the leaders of all the parties still continue to preach their devotion to the cause of union. It is like the silly girl that weeps over the sorrows of the heroine while her mother is doing the washing alone. It is like the man who was enthusiastic over missions to Africa, but takes no interest in the negro in his own town. If ye desire not union with your brother whom ye have seen, how can ye unite with the far-away Russian dissenters whom ye have not seen. This attitude approaches hypocrisy and all of us are in danger of deserving the reproach.

Those who have heard Peter Ainslie present his story with

the account of the meetings with Presbyterians, Congregationalists, and Anglicans could not fail to be impressed with the possibilities of the methods of friendly and frank and honest conference which he discusses. And there is little doubt that such methods have great possibilities if applied within our own ranks. But no one seems to know what to do, few seem to care very much about it, and many feel that it is hopeless to attempt to do anything. The anti-missionary people split off, they say, and it was good riddance, and now if others want to split off, let them go, it will be all right, it will even be better. Such a view is not in itself a reproach, but in the mouth of one who pleads for Christian union, it ought to bring the blush of shame and confusion.

Who will come forward with a remedy? That is another matter. No one knows just what the remedy will be except in the most general terms. The point is that we need some one who is concerned to rouse us to the possibilities of the situation. We need a company of men who will realize that things do not just *happen*, in this social world. We can bring things to pass, we can act and cause things to be. We have been content to drift, we have resigned ourselves to division after division, and we contemplate the separation of the Christian Standard constituency from the more progressive company with resignation, if not with complacency. And we leave the whole matter to the editors who, whatever their special gifts and virtues may be, and they are neither few nor small, have proven themselves egregious asses in their supposed efforts toward union. The papers have done much for the brotherhood but they have not united us. Rather they have been the foci of division.

It seems not an unreasonable hope that a company of men such as the Campbell Institute comprises, might be able, by taking thought, to plan such an effort as would conserve the great body of common tradition and purpose and sentiment as it is held in common by the Standard "crowd" and the constituency of other papers. It seems not an absurd thought that wise and tactful leadership might be able to heal the wounds of the past. If sympathy, insight, and persistence were applied to this task, who can tell but what the Disciples themselves might become united!

CHAMBER OF RELIGIOUS EDUCATION

BY CHAS. E. UNDERWOOD

An Adult Bible Class Weakness

Recently the writer concluded a series of lectures before a small group of Sunday School workers, using as a basis Professor Athearn's *The Church School*. In discussing the Adult Department the lecture centered around the suggestion that adult classes should confine their activities to instruction. The wide-awake pastor of the church took a keen interest in the discussion, and contributed the results of an investigation in one of our large cities. To his amazement, he had found that only a small per cent of the men in the largest classes attended the morning church service. Further, he learned that the activities of the class sometimes overlapped and positively hindered the larger work of the all-inclusive church organization. The class had become a church within the church, or, more properly, it had reached the stage of a church without the church. There was much useless duplication of machinery. He is now engaged in a closer study of the solution for the problem.

The Sunday School has throughout its work up to the adult department emphasized three lines of activity, viz. Devotion, Instruction, Expression. The varying stages of development in the school required careful attention to the three fields. Should the adult department perpetuate the plan in its three fold aspect? Professor Athearn thinks not. There is justice in his contention. The morning church service is splendidly adapted to the inspirational needs of the adults. In this time of renewed emphasis on teaching in the Sunday School, it seems too bad to consume fifteen or twenty minutes for opening exercises when the church service will care for adult needs better, and will tie up the adults to the whole task. The time saved can be used in instruction to great advantage.

Again, for the ladies' classes the missionary society, the Ladies' Aid, and the special work in cooperation with the pastor, give ample opportunity for expressional work, and the men's classes have ample opportunity through committees of the church organization, and class committees in cooperation with the board of the church, to care for the expressional work without overlapping and overlooking.

CHAMBER OF NEW TESTAMENT

BY SILAS JONES

The Beginnings of the Church. By E. F. Scott. New York: Chas. Scribner's Sons, 1914. Pp. 279.

This book contains ten lectures delivered at Union Theological Seminary, New York, in January and February, 1914. The object of the author is to investigate the "aims and beliefs of the Christian community in the time preceding the advent of Paul." "Between the death of Jesus and the gentile mission there was a momentous interval, in which the church grew up in its native Jewish soil, unaffected by foreign modes of thinking." Paul was not altogether revolutionary. The gentile mission did not originate with him. The gulf between Jesus and the early church is not as wide as many have believed. The apostles at Jerusalem knew something of the message of Jesus and they did not make additions to it that changed its fundamental character.

The sources for a study of this period are meager and must be subjected to careful criticism. They are not, however, wholly insufficient. While the first twelve chapters of Acts are in great part legendary, they contain much information about the primitive beliefs and practices of the church at Jerusalem. The epistles of James and Peter are not first-hand documents. The Johannine writings belong to a later time. Paul makes several references to what he received from those that were apostles before him. Certain parts of the Synoptic Gospels reflect the thought of the primitive community.

The inherent universality of Christianity explains its progress. At first the disciples did not feel that it was their duty to evangelize the world or even their own countrymen. They expected the return of the Lord within a few days or weeks; their part was to wait. It gradually dawned upon them that they ought to spread the glad tidings to other races. The church was the true Israel. This connected it intimately with the past and tended to loosen its relation to Judaism. The disciples saw themselves as the heirs of the new age. Jesus did not deliberately found the church, yet it was his creation. He did not institute the rite of baptism, but by submitting to the baptism of John, he prepared the way for it. The institution of the Lord's Supper may in some sense be ascribed to him. The gentile mission is closely connected with the persecution of the Hellenistic Christians and their expulsion from Jerusalem.

CHAMBER OF MISSIONS

By F. E. LUMLEY

Pastors who are looking for a convenient text for classes in the history of missions would do well to examine Mason's "*Outlines of Missionary History*." It mentions some qualifications of the missionary, gives five motives for the missionary enterprise and then sketches with reasonable detail and vividness of description, missionary progress from the apostolic times to the present, and in the various countries. Here are the chapter titles: Apostolic Missions, Patristic or Early Church Missions, Medieval Missions, Missions in the Reformation Period, India, China, Japan and Korea, Mohammedanism, Mohammedan Lands, Africa, Islands of the Pacific, South America, North America—The Negro Problem, The Indian, Mountaineer and Mormon Problems, The Immigration Problem, and finally, The Home Base.

It will be evident that in the short space of 315 pages, such a large subject can be outlined only. But these outlines, presented as they are by a teacher, are interesting and more than this, they furnish a skeleton which beginners may clothe at will. They introduce the subject. They mention most of the great names connected with missionary expansion and connect them with far-reaching movements through the centuries and in various lands. The reader will not have a very intensive grasp of the subject after finishing this book but will have something better perhaps, at the outset, an extensive grasp. His eyes will be opened to the immensity of this undertaking and his faith will be quickened as he reviews what has been achieved. This book is like the continuation of the Acts of the Apostles only it is written in language that is more familiar to us and more easily understood.

Rev. William I. Chamberlain, Corresponding Secretary of the Board of Foreign Missions of the Reformed Church in America, writes the introduction and among other good things says, "Thus the oft-repeated statement that missionary biography is one of the most fruitful means of deepening, and making more abiding the interest in the missionary operations of the church is again strikingly illustrated in this book."

Is there any need to argue the worth of a vital, enthusiastic, faith-compelling pulpit? Our age must have a preaching that probes and convicts, that inspires and impels.

University of Chicago Sermons.

CHAMBER OF MISSIONS

By ROSCOE R. HILL

Within a few months of the fateful July days of 1914, which ushered in the great world conflict, each of the countries involved, presented to the public the diplomatic correspondence which preceded the outbreak of hostilities. These documents are of inestimable value in forming an adequate idea of the events and serve to fix the responsibility for the precipitation of such a catastrophe. James M. Beck, late Assistant Attorney General of the United States, in *The Evidence in the Case*, (New York, G. P. Putnam's Sons, 1914; xxiv, 200 pages) has made an analysis of these documents for submission to the Supreme Court of Civilization, the conscience of mankind. This study, made with legal acumen, attempts to fix the moral responsibility for the war and results in an arraignment of the Teutonic nations for a crime against civilization. He points out the noticeable suppression of evidence in the presentation of Germany's case and discusses the responsibility of Germany for the Austria ultimatum, which is found to be a document of "extreme brutality." The efforts of England, Russia and France to preserve peace and Serbia's pacific reply to the ultimatum are shown to have been ineffective because of the refusal of Germany and Austria to give an extension of time for the diplomatic consideration of the issues involved. The author makes a survey of the intervention of the Kaiser, his insistence upon impossible unilateral conditions and his final declaration of war. The case of Belgium is considered and the weakness of Germany's argument in defence of her action in violating Belgian neutrality is pointed out. The final chapter presents the author's ideas as to the judgement of the world with respect to who are responsible for the war. He summarizes his conclusions as follows: (1) "That Germany and Austria in a time of profound peace secretly concerted to impose their will upon Europe in a matter affecting the balance of power. (2) That Germany had at all times the power to induce Austria to preserve a reasonable and conciliatory course, but at no time effectively exerted its influence. (3) That England, France, Italy, and Russia throughout the diplomatic controversy sincerely worked for peace. (4) That Austria having mobilized its army, Russia was reasonably justified in mobilizing its forces. (5) That Germany, in abruptly declaring war against Russia for failure to demobilize . . . precipitated the war. (6) That the invasion of Belgium by Germany was without provocation and in violation of Belgium's inherent rights as a sovereign state. (7) England was justified in its declaration of war upon Germany, not only because of its direct interests in the neutrality of Belgium, but also because

of the ethical duty of the strong nations to protect the weak upon adequate occasion from indefensible wrong."

CHAMBER OF PHILOSOPHY

BY ELLSWORTH FARIS

The publication of the Proceedings of the Fourteenth Annual Meeting of the American Philosophical Association took place just after the copy was sent in for the last Bulletin, and while the meeting was held in the winter and brief mention was made of it at the time, I had intended to devote this page to the report and so shall treat it here.

Several members of the Campbell Institute were in attendance, the number interested in philosophy being considerable. We were able to have frequent chats together though we did not attempt any set meeting.

The outstanding feature of the meeting was the "practical" trend of many of the discussions and the definite effort to form an offensive and defensive alliance with the professors of law for the good of both companies of scholars. The special topic for extended discussion was Justice and the contribution which philosophy could be expected to make to the conception of Justice. Such topics as Justice and Progress, The Contribution of Philosophy to Justice, Social Justice and Private Property, the Injustice of Punishment, and Social and Political Guarantees were among the matters presented.

Prof. Overstreet pointed out that Philosophy could, on account of the richness of its resources in psychological and ethical analysis, assist materially in building up a conception of personality that would make the new principles of justice stand on secure foundations. Prof. Mean showed that constitutional and political guarantees have for their function, not the safe-guard of the interests of any one class against the rest, but are properly only devices to secure longer time so that deliberation may bring the whole group effectively into consciousness. The president's address, delivered by Professor Tufts was a masterly presentation of the primitive state in which our international ethics is now found and showed the grounds for the hope of more enlightened thought and practice.

The active interest taken by the members of the association in the affairs of our practical world argues well for the future interest and prestige of the philosophers of our day.

CHAMBER OF SYSTEMATIC THEOLOGY

BY CHARLES M. SHARPE

The Personality of Jesus as a Theological Principle

It has been suggested that I carry my line of thought initiated in my last month's contribution just a little farther, and point out how, specifically, the employment of the principle of personality will at once satisfy the christocentricity of the Disciples religious movement, and deliver it from the formal elements of the Jewish stage of Christian thought.

If Christian faith be defined as the acceptance of Jesus' personality as the standard of religious life and thought, it follows that all the great Christian convictions, or doctrines must be formulated in harmony with his ideals, and purpose. We must then first of all explore the religious consciousness of the Master in order to obtain our measure of values. Here two outstanding and all-dominant facts appear: (1) Jesus enjoyed an experience of union with God which he expressed in terms of Sonship and Fatherhood. (2) It was his life purpose, and task to bring others to that same trust and freedom in God that he himself enjoyed. This purpose and mission of Jesus is to be called redemptive so far as the cure of sin is concerned. But it is far more. It is developmental with reference to the future growth of humanity, and its ultimate destiny. To define Christianity as a "Scheme of Redemption" solely, or even chiefly, is to distort it and put it out of focus. As J. S. Lamar said, "Jesus and not Adam must be made the Alpha of a system of theology as he is of the gospel."

That the above statements accurately express the central, constitutive elements of Jesus' personality can scarcely be questioned, however uncertain we may be with reference to his views upon some other matters, e. g., his Messiahship, and the Parousia. Indeed it is only when we turn upon those questions and others, the searchlight of these fundamental certainties of Jesus religious consciousness and purpose that we shall be able to discern their meaning and to estimate their worth in the total of his teaching.

From the standpoint of Jesus' personal character, consciousness and life, let us now define for illustration a few of the great concepts of religious thought.

1. What is religion? It is vital, spiritual fellowship with God, and cooperation with Him in the redemptive, developmental processes of life. With this compare Alexander Campbell's definition

of religion as "a system of a means of reconciliation—an institution for calling men back to God."

2. The doctrine of God is that of His Fatherliness. He is a God fundamentally known in Jesus' own life of love and service. The Christian God is absolutely Christian. Conceptions of unethical sovereignty and naked power cannot abide in the light of Jesus' personality.

3. The world is an order so grounded and constituted that the purposes of such a God can be and are being wrought out of it. In the light of Jesus' conception of God and the world, we may deal most satisfactorily with the eschatological utterances attributed to him.

Thus might we deal with one after another of the great themes of religious thought, and while we would not be able to satisfy every mind, or our own in every respect, we would find ourselves gaining an increasingly adequate religious solution of all vital matters. In such a system, religion and theology are bound together in holy wedlock. Faith and knowledge kiss each other.

THE SUMMER MEETING

BY ELLSWORTH FARIS

For the summer meeting of the Institute, Chicago, June 23-25, it has been decided to continue the arrangement with the Hotel Hayes which proved so successful last year. The hotel is about four blocks from the university and very comfortable and pleasant. It is a family hotel, most of the guests being residents in the city, and we have promise of the same rate as last year, namely, \$1.50, \$1.75 and \$2.00 a day, including meals. Several of the men wrote on hoping we would secure the same arrangement as last year.

In one respect, we are planning to improve the arrangements. We have about completed plans for a meeting place for the day sessions, either in the hotel, or in a room immediately adjacent. This will avoid the long and hurried walk in the middle of the day for lunch, and will greatly increase the opportunities for social intercourse. The evening sessions can be held in the Hyde Park church without inconvenience. The committee has in mind more opportunities for recreation and social enjoyment. The program will take this into account.

CHAMBER OF OLD TESTAMENT

BY G. D. EDWARDS

Hebrew and Babylonian Traditions, (Chas. Scribner's Sons, 1914) by Morris Jastrow, Jr., of the University of Pennsylvania, contains the Haskell Lectures delivered at Oberlin College in 1913.

Most writers, in treating of the relationship between Hebrew and Babylonian traditions have sought to emphasize their similarities and how the Hebrew has borrowed from the Babylonian. Dr. Jastrow gives himself to the task of accounting for their differences, as to why it was that in spite of their similarities, the Hebrew has taken such a widely divergent course in the treatment of these same traditions so that they stand in a class all to themselves.

Moral considerations in the Babylonian traditions play no part, but they are the dominant characteristic of the Hebrew accounts. I have not yet completed the reading of this book. However, I have gone far enough to know that it is eminently worthy of a reading by those interested in the subject treated.

Dr. Jastrow's own way of stating the problem is: first, to account for the tremendous influence exerted by Hebrew traditions in the form finally given to them, and second, to explain why the religious thought and practices of the Hebrews became the foundation structure on which the superstructure of modern civilization has been erected.

His spirit is that of purely historical inquiry, and while unable to treat of all the Babylonian and Hebrew traditions, he has treated of Creation, Sabbath, the Future Life and has made a survey of Hebrew and Babylonian ethics. In his work he has used some Sumerian texts of the Creation and Deluge traditions which have not been published heretofore. These were found at Nippur and will appear in several volumes in the course of a little time. Dr. Poebel has been at work upon them since the summer of 1912 and Dr. Jastrow promises us that they will greatly advance our knowledge of Sumerian, the ancient non-Semitic speech of the Euphrates Valley.

When this sense of God's nearness to us and our nearness to him takes hold of us as it did of the prophets of old; when their passion for social righteousness gets into our blood; when their attitude of expectancy and hospitality toward new truth becomes ours, then may we too become prophets.

University of Chicago Sermons.

CHAMBER OF PASTORAL DUTIES

BY JOHN RAY EWERS

With this issue we complete two full years together in this chamber. I have thought of you as a group of fellow ministers, meeting the same problems, interested in the same life. Many of you have written me from time to time concerning these things which we have discussed. In the Campbell Institute we have been the Inner Circle of the Inner Circle. I have told you about all I knew and I look eagerly forward to next season when I may have the pleasure of reading what some other one of you may write.

Let my last word, then, be a deep and serious one. Among the towering intellects, my word has been a comfortable valley. Among the weighty and ponderous dissertations my words have been light and racy. My chamber has not been a study or a parlor but a "living room" where the cheerful fire burned brightly, I trust. A minister has to be a livable sort of a fellow, with a warm human side.

As we pull up our chairs for the last conversation which I am to lead, let us direct our thought not to the unending duties, but to the source of power.

There is something greater than mere intellect and that is personality. I do not know how Ames would define personality, but like life, it cannot be made in any laboratory. I have an idea that one's ancestors has much to do with it. Training helps some and association plays a part. I notice certain ministers who possess the radiant personality. In the pulpit, in the home, in the club, in the market-place and on the golf links, it is always the same. These preachers with personality count—the rest amount to little, let us confess it frankly. Nothing is more pitiable than a preacher who cannot inspire, who cannot radiate the whole-souled life. The cold high-brow and the mushy bell-ringer are equally bad. It is not *what* you do; it is *who* does it.

I knew a physician who came radiating health into rooms of sickness. Any group of people might well pay their money to support, in their midst, a good man whose influence makes definitely and powerfully for righteousness, a good man who incarnates—God. He will not be good without God, that is sure.

Oh, the powerless men! Powerless, because Godless! "Christ liveth in me," is the secret of power. We know this, but in our busy lives with the many highly attractive activities, we often, often, forget it. "They that wait upon the Lord shall renew their strength." They shall have a new garment of strength. Unseen hands shall reach down from the heavens and clothe such with the shining garment of power. "Wait on the Lord."

NEWS NOTES.

BY E. A. HENRY

The Secretary has received several nominations for membership to be acted upon at the June meeting this year. He hopes to receive many more during the next two weeks.

A. W. Place in sending a check for dues for the present year and the one to come as well, writes that he is more than busy. His letter head shows that he is manager of the Chidester Theater, 'High Class and Clean,' in Bowling Green, O. He sends greetings to all Institute men.

Roscoe R. Hill remains in New York another year. This summer he will be giving courses in both Columbia and New York universities. He regrets that his work will keep him away from the summer meeting.

V. W. Blair will be on the staff of the Y. M. C. A. College Conference at Lake Geneva, Wis., this summer. We shall miss him for he has rarely failed to be present at an Institute meeting. We still hope that he may be able to break away from the conference for a day or two. Early in the spring he was threatened with a nervous break-down but rest, gardening and an out-door life have built him up again so that he feels like his old self.

The Disciple, the local church paper of the Lenox Ave, Church of New York shows that Mr. Stewart is making preparation for Children's Day offering. He is also boosting the Eastern School of Methods which the A. C. M. S. will conduct at Keuka Park this summer.

Pres. Pritchard continued with the Men and Millions Team throughout the entire period of its work in Illinois from January to May. That he was a strong member of the team is affirmed by all who have heard him speak for the consecration of life, his share of the team message.

F. L. Moffett and the Springfield, Mo., church are rejoicing over the results of some most excellent evangelistic meetings in which they were led by Dr. Breeden of Fresno, Cal. As a result from 19 days of meetings, 158 were added to the church.

J. M. Philputt is prominent in the group planning a general revival in New York City to be held by the pastors of the city since Billy Sunday has declined an invitation to visit their city.

John Ray Ewers was sent to Aurora, Ill., to inspect "Mooseheart" recently. He attended a reception to him at Irving Park en route.

H. F. Burns has been one of the promoters of a conference on church union between the Congregationalists and Episcopalians of the very "high church" diocese of Fond du Lac, Wis. The conference was led by Dr. Newman Smyth of New Haven, Conn.

The Panama-Pacific Exposition has planned a Disciples' Day upon July 27. Among those who will speak are Dr. J. H. Garrison and the venerable J. J. Haley.

The annual report of the Franklin Circle church, Cleveland, O., W. F. Rothenberger, pastor, was recently published. It shows a total of \$14,651 raised for all purposes of which \$4,916 went for missions and benevolence. Fifteen of the church's young people have been in college the past year. Seventy-nine have been added to the church at regular services making a total resident membership of 858. Work will soon be begun upon a modern Bible School plant to be erected upon an adjoining lot recently given by A. R. Teachout.

Early in May, Dr. Willett gave a series of lectures in the Linwood Boulevard church in Kansas City. He was heard by large audiences each evening and during the afternoons gave several special lectures including one address before the City Club. During June, he is scheduled for the usual round of commencement addresses at numerous points.

The past year has been a prosperous one for the McLemore Ave. church which is served by Milo Atkinson. Ninety-one have been added to the membership. The men going two by two have helped in many ways in calling. The building is being rapidly outgrown by the enthusiastic people. The basement has been finished off for Sunday School work and still they are crowded.

Vaughan Dabney had part in the commencement exercises at Berkeley Bible Seminary. Additions to his church are reported weekly, also he reports improvements in his church plant, a playroom for children in the basement.

Asa McDaniel made the Memorial Day address at Harvey, Ill., for the Odd Fellows for the fourth consecutive time. He has resigned his pastorate and will accept a pastorate elsewhere.

O. F. Jordan has written both a teachers' and a pupils' quarterly in the Bethany system which is sold by the Disciples Publication Society. Errett Gates is preparing some lessons which will soon be printed. The Bethany Lessons are enlisting our most able writers in their preparation.

Finis Idleman gave a reception to the entire membership of Central church during the week of May 9. The affair was so much enjoyed that they plan to make it an annual affair.

The sermons on "Living Truth in Modern Fiction" which David H. Shields has been preaching in Kokomo, Ind., have proven so popular that he has been asked to repeat some of them elsewhere. He used various modern novels including "The Eyes of the World," "John Barleycorn," "The Inside of the Cup," and "What Men Live By."

Guy W. Sarvis has been appointed Dean of the College department of the University of Nanking. We congratulate both the University and Mr. Sarvis on this appointment.

Howard T. Cree has been on the sick list, taking a vacatoin enforced by the doctor's orders. He was unable to attend the state convention and his church is somewhat worried about him. We trust he may be soon restored to health.

A. L. Cole has resigned at Carthage, Ill., to take effect July 1, after which date he will be available for some other field.

Burras A. Jenkins has consented to hold revival meetings for E. L. Powell, Louisville, about the middle of October.

Some of the Campbell Institute members took advantage of the opportunity to secure **Encyclopedia Biblica** at a reduced price, as mentioned in our columns recently.

A number of churches are putting in moving picture machines. This movement will be increased by the invention of a machine using the new nitrogen lamp, and also using snuffers to put out the fire if the film ignites. Several companies are working on film suitable for churches, among them the United Photo-plays Company. A California Disciple church uses the movies on Sunday night. Is this going too far? Ask our deacons!

V. W. Blair writes with exaltation of the new "gym" for Eureka and other promises of newer and bigger things in the near future. The local church is taking on new life and will raise the largest budget ever undertaken in its history.

Chas. S. Earley reports an excellent first year at Oskaloosa, Ia. He has won 149 converts in the home field and some 73 in meetings he has held elsewhere. Some \$6,500 has been raised by all departments of his church.

L. G. Batman is taking an active part in the campaign for the election of mayor in Youngstown, O. He interviewed many citizens and used the results in the construction of a sermon upon the situation.

The gleeful report by the Standard of the resignation of G. B. VanArsdal of Denver shows to what depths "religious" papers may fall when dominated by partisan motives.

W. G. Alcorn and his Monroe City church are rejoicing in an \$800 offering for foreign missions this year, the largest in their history.

Dr. and Mrs. Talbert of Cincinnati are rejoicing in the safe arrival of little Miss Margaret Ellen. The Bulletin extends the hearty congratulations of the Institute men.

That reminds us that Mr. and Mrs. Vaughan Dabney have welcomed to their home Miss Patricia. To them we also extend our heartiest congratulations.

Dr. and Mrs. Roy Flickinger have been elected delegates from the Evanston, Ill., church to the Los Angeles convention. They were planning to spend the summer on the coast and are arranging their schedule so they may attend the convention.

A. D. Veatch has had something of a siege of illness but is once more in his class room and filling his preaching appointments.

A. L. Chapman has recently been in the evangelistic field holding a successful meeting in Butte, Mont.

PROGRAM FOR JUNE MEETING

The men who will read at the annual meeting of the Institute at Chicago, June 23-25 are as follows:

New Types of Religious Theory, H. D. C. MacLachlan

Mysticism, Herbert Martin

Socialism and Christian Ethics, A. W. Taylor

Recruiting, G. A. Campbell

Newer Phases of Christian Union, J. M. Philputt

Religious Education, R. W. Gentry

Higher Education, H. O. Pritchard

The Religious Value of Recreation, V. W. Blair

The Church and the Young People, Finis Idleman

Modernism, Errett Gates

Religious Value of Art, W. D. MacClintock

A Campbell Institute Catechism, Ellsworth Faris

Campbell Institute Bulletin

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LIBERTY

The fiery mountains answer each other,
Their thunderings are echoed from zone to zone;
The tempestuous oceans awake one another,
And the ice-rocks are shaken round Winter's
 throne,
When the clarion of the typhoon is blown.

From a single cloud the lightning flashes,
While a thousand isles are illumined around;
Earthquake is trampling one city to ashes,
An hundred are shuddering and tottering,—the
 sound
Is bellowing underground.

But keener thy gaze than the lightning's glare,
And swifter thy step than the earthquake's tramp;
Thou deafenest the rage of the ocean; thy stare
Makes blind the volcanoes; the sun's bright lamp
To thine is a fen-fire damp.

From billow and mountain and exhalation
The sunlight is darted through vapor and blast;
From spirit to spirit, from nation to nation,
From city to hamlet, *thy* dawning is cast,—
And tyrants and slaves are like shadows of night
In the van of the morning light.

SHELLEY.

EDITORIAL NOTES.

The persistent attacks upon the Campbell Institute have failed to weaken very many men in their allegiance to the progressive forces of the Disciples of Christ. The Institute had last year the largest membership of its history. The new members recently voted in will bring the membership up to a figure almost double what it was six years ago. The new members who are coming in, believe that it is worth while to be associated with men who declare a purpose to continue their scholarly interests throughout their professional careers. No amount of misrepresentation will prevent the trained men from seeking affiliation with their own kind.

This year the Campbell Institute held its nineteenth annual meeting. Next year is the twentieth anniversary. The young fellows who found each other nearly twenty years ago are now showing some streaks of grey in the hair, but they are just as young as they used to be. Though these men have stood two decades of misunderstanding in the brotherhood, the progressive attitude has its compensations. Men with their faces toward the light have no "dead line." They are not put on the shelf. It is interesting to note what has happened to the old men of the Disciples. Many of them have fallen out of our common life. The men who are accumulating years in the Campbell Institute fellowship will increase the authority of their message instead of being forgotten.

The national convention of the Disciples has been carried to the outposts for so many years that it is about to lose its life. The reactionary is able to point to a decreased attendance and argue some wide-spread opposition to a general convention. The truth is that our conventions have gone so far afield that many men stay at home for economic reasons. The Disciples have three-fourths of their members in a half dozen states in the central Mississippi valley. If the conventions are to be truly representative, here is where they must be held most of the time. The notion that a convention has missionary value for a given territory has

much illusion in it. The chief value of a convention is to give opportunity to our people to convene.

Alva W. Taylor has been working for two years, with a small fund appropriated by the Institute, to secure some statistics with regard to education among Disciple ministers. His report will soon be made, through what medium of publicity is not yet determined. It is sure to disclose facts that will be of the deepest interest to every Disciple. Most Campbell Institute ministers are aware how inadequate is the presentation of our message by men with meager training in our fellowship, and how some of these zealous but misguided souls have produced impressions of our movement that are altogether erroneous.

A STRATEGIC OPPORTUNITY IN HIGHER EDUCATION.

At the time when the Disciples came into existence it was the conviction of all educational authorities that institutions of higher learning were best situated in small towns "far from the madding crowd's ignoble strife." Therefore, it is natural that, for the most part, our schools have been located in accordance with this belief. The regrettable thing is that, thanks to the power of precedent and tradition, this dead hand is still laid upon us, for the suburbs of cities are now considered the best sites for colleges and universities. One reason for the shift in view arises from recognition of the commercial aspect of the case. After all, in the last analysis trustees and faculties place education on sale; and as a merchant will sacrifice almost anything else in order to gain a good location, so must educational administrators do likewise. I do not mean to criticize our leaders in the past—they acted upon the best information at their disposal. Nor do I propose the moving or abandonment of all our long established institutions—sentiment and the loyalty of a large body of alumni would prevent such a step, and these considerations largely counterbalance the disadvantages of a poor location. But two things we can do; scrutinize every new enterprise from this point of view before giving it the stamp of general endorsement, and search the field for unoccupied territory.

One instance of the latter sort I now wish to mention.

In 1910 there were twenty-five "metropolitan districts" of over 200,000 inhabitants in the U. S. Only one of these is now occupied by us, Indianapolis, twenty-third in the list. It is no accident that in this city is one of our strongest colleges. Most of the twenty-five districts are already preempted by strong institutions within or just without their borders. There is one notable exception—the third of a million population residing in the nineteenth district about Kansas City. The present Kansas City University is a puny affair with about fifty students in its college department, under the auspices of two small denominations, and poorly located in the district; in no sense can it be said to hold the field. Moreover, twenty-six churches with 12,000 members constitute this Disciples' strongest point in the world. In the third place, the missionary offerings of these churches testify that their wealth and generosity are commensurate to their numbers. Fourthly, 66,000 Disciples in Kansas are cut off from collegiate training under their own jurisdiction, and many of the 120,000 Disciples in Missouri would find it preferable to send their children here than to any of our present institutions in that state. Finally, the new hospital would form an invaluable nucleus for the department of medicine. If all the colleges in the country were wiped out and if a new start had to be made, this is the very spot upon which every consideration would urge us to concentrate our attention. And by some freak of chance it is still practically virgin soil! How much longer it will remain so is another question.

Space forbids my arguing the pros and cons further at this time. One matter, however, must be mentioned. In a small village it is possible to establish a super-high school and call it a college or even university. Like other religious bodies we have been guilty of this practice in times past. In a metropolis this is not possible: to flourish, a university in name must there be a university also in fact, and money must be poured out accordingly. But given an adequate foundation, every dollar spent would yield many times the dividends derivable from a village institution. Will Disciplesdom seize this strategic opportunity before it passes?

Northwestern University.

Roy C. Flickinger.

A LETTER FROM CHINA.

Nanking, May 30, 1915.

Dear Fellow Members:

I have resolved that in the process of selecting what I shall do out of the many things I want to do, this year, one thing shall be writing a letter to the annual meeting of the Institute to send my heartiest greetings and to express my deep interest in the fellowship and ideals of the organization. One gets to feel, even after so short a time as three years and a half in China, like a sort of foreigner to America. We haven't taken out naturalization papers in China, but we are surely feeling very Chinese. You should have heard our indignation and partisanship when the trouble between China and Japan was on. Of course we don't think it was partisanship. We think Japan was obviously playing the bully because she had a chance, and we haven't a particle of faith in the sincerity of Japan in anything that has occurred. We are anti-Japanese from A to Z, and we are SOLID. I don't know of one dissenting vote among either the American or British missionaries. But this letter must not be a discussion of Far Eastern politics.

I am beginning to feel already the need of such things as C. I. meetings. We have some delightful discussions and fellowship out here. We have in Nanking what we call the Discussion Club, a group of from fifteen to twenty men who are sufficiently in sympathy with the modern outlook on the world to discuss freely almost any subject which we may wish to consider. We have doctors and teachers and preachers in the club, and we discuss all sorts of questions such a club of such membership would be interested in, and we have entire freedom of discussion. We have fresh members from home every year, so that we get the latest points of view and ideas—and yet we all soon get to occupy more or less the same point of view and come to have a more or less jaded feeling in our efforts to discover something new under the sun in the way of ideas. Of course we have plenty of virgin soil in the way of learning new facts, and particularly facts connected with China—although the facilities for collecting accurate information such as we are accustomed to

depend upon at home are very few. This is especially true in the case of information such as the sociologist and economist desire. However, we are making a little progress. We have made a beginning this year at visiting the Chinese corrective and philanthropic institutions of the city as far as we could do so and at collecting information about the rest. I suppose every Chinese city has a good deal of charitable work in an organized form, and there is a large amount of it arising out of the ordinary family and social relations of life. We found a most admirably conducted orphanage with over six hundred children in it, and we found one industrial school for poor boys and girls which was very well managed. There is also in Nanking a model prison managed along the most modern lines, the only difficulty being that the situation of the prisoners is so much better than was the case with most of them before they were arrested that it may become popular. On the other hand, there is the old-fashioned prison which is about the sort of institution John Howard and Elizabeth Fry found in the good old times in Europe before the emergence of modern civilization (!) and expert slaughter. And there are the old-fashioned rescue homes for girl babies and the institutions for virtuous widows and the hospitals for sick beggars conducted on the same lines as those of five hundred years ago, I suppose. I hope soon to write a description of these places for the Century or some of the other papers, and only mention them here to let you share with me some of the interests that have occupied my attention in recent days. In connection with this very brief and imperfect survey (in which my sociology class has helped me and in which they have taken extraordinary interest) one of the Y. M. C. A. secretaries has made a similar survey of the religious forces in the city. We have had maps made and have really stirred up quite an interest in the city on the part of its residents. We reported on our work at the seminary the other day, and the interest was very gratifying. However, it really looks as if we would be embarrassed by requests for practical suggestions with reference to making them actually useful for the different churches and for the communities! Of course this is the sort of thing that is a real test of one's ability to cope with such a situation, and

it looks as if I should have all the work I can manage in this connection. However, I shall somehow or other try to get under the load and "onto the job."

Today we made a rather interesting departure in our mission polity. Our last Chinese convention approved (without the suggestion of any foreigner) of having a dedicatory service for babies, and we held the first such service in our chapel at South Gate this morning, when three babies were dedicated. The Chinese have a custom at the end of the first month of a child's life of having some special celebrations at which they spend a great deal of money on all sorts of doubtful and foolish superstitions, and at this service the parents presented gifts to the church instead of spending money on these superstitions. It is interesting that a rite corresponding to the dedicatory rite of the pedo-Baptist churches should have existed among the Chinese and that there should be this spontaneous demand among the Chinese for this rite to be changed and transferred to the Christian church.

Of course my main business is to teach sociology and economics and such other subjects as circumstances may require in the university and to help build up the college department. I have been asked to take the supervision of that department this year, and we are hoping that we shall be able to make some substantial gains in the near future. The chronic revolutions in Nanking have interfered with our growth seriously in the last three years, and I suspect that we shall have to make our college course appear more practical than it does at present, else we shall not get many students except subsidized ones or those who require the college work for preparation for graduate work. This may seem a heretical statement for one in college work, but I am drifting toward the opinion that we have to a far too great extent carried our western traditions over into our education here. Every once in a while I feel like turning in and revolutionizing things (this is the fashion in China, you know) but my University of Chicago conservatism saves me. I would like to see some one out here start into the educational problem with a clean slate, unhampered by traditions, and attempt to give the essential facts of the universe plus the necessary specialized knowledge

to students, leaving out all the trimmings and all the things we learn because our great-grandfathers learned them, and see just how quickly the thing could be done—but alas! the college is too high up in the scale for that 'sort of thing. But I dare say there is plenty of wisdom on this subject floating around free among the educators who are members of the Institute, so I won't venture into the field of speculation!

Well, one of these years I shall be back among you, and it won't be long before I have a son who will be a candidate for membership while I am worrying over his heresies and wondering whether the world is going to the dogs! In the meantime I hope you all have jobs as interesting and full of promise fulfilled and yet to be fulfilled as I have.

Sincerely yours,

Guy W. Sarvis.

ABSTRACT OF THE SECRETARY'S REPORT.

This is the nineteenth annual meeting of the Campbell Institute. It closes a year rather quiet in extra meetings, but vigorous in interest as expressed in contributions to the Bulletins and in other ways. Of those whose names were considered last year there were added to the rolls, one Honorary Member, Dr. H. O. Breeden, fifteen Regular Members and four Associate Members. In addition four Associate Members were transferred to the Regular roll. Three members have resigned during the year, one was dropped for cause and one lost member was finally located so far outside our circle of influence and interest that he declined to be longer counted a member. Dropping these five names from the roll the total membership is made up thus: 128 Regular Members, 6 Honorary Members, 9 Co-operating Members and 19 Associate Members, making a grand total of 161.

Financially, the standing of the membership is not quite so good as usual due to the severe financial disturbances of the past year which have made collections slow in all lines. Of the members who pay dues 103 are paid in full to date, adding the 24 who pay no dues leaves 34 members who owed dues for from one year up, against 29 who were owing last year.

The only extra meeting of the year was that held at Atlanta when some twenty-seven members and a dozen or more guests took luncheon together. The usual spring gathering failed when the congress failed.

ABSTRACT OF THE TREASURER'S REPORT.

As already mentioned in the report on membership, collections of dues were very difficult this past year. It was only by repeated billing that the returns were brought up to a figure which covered all expenses. The report for the year is as follows:

Receipts.

July 22, 1914. Cash on hand.	\$ 36.48
Received from dues during the year.	236.00
	<hr/>
Total.	\$272.48

Expenses.

Bulletin (9 issues).	\$174.25
Postage and exchange.	13.65
Stenographer.	23.15
Printing supplies, etc.	5.75
Taylor's investigation.	22.00
Program expense 1914.	6.75
	<hr/>
Total expense.	\$245.55
Cash on hand.	26.93
	<hr/>
Total.	\$272.48

Attention should be called to the fact that we have provided the needed funds to complete Prof. Taylor's investigation and still have enough left to publish the tenth issue of the Bulletin which carries this abstract.

Send in suggestions to the editor for the improvement of the Bulletin this coming year. The Bulletin is issued ten times a year (this is the last till October) and we should make every issue perform the largest service possible.

REPORT OF THE ANNUAL MEETING.

Owing to various causes the meeting did not get started well this year. In the first place, not a single non-Chicago man sent word that he was coming, so the plan to hire a hall was abandoned. Then, there was a misunderstanding between the officers and the Program Committee which resulted in the failure to provide a printed program which each thought the other was caring for. A further complication entered into the situation owing to the nature of the program. It will be recalled that last year it was decided to ask a number of men to prepare tracts upon vital problems and that these should be used in making up the program for this year. Some who accepted subjects failed to understand that these were to be used at this meeting so were not prepared to appear and stayed away. Wednesday morning Burris Jenkins, of Kansas City, was the only outside man upon the scene. In the afternoon a delegation from Indianapolis appeared. The meeting was called to order at the Hyde Park Church at 3:30 p. m., Wednesday, June 23. Dr. Willett, for the Program Committee, invited the Institute to take supper at the Memorial Church, go over the plant and listen to the usual evening lecture. This invitation was accepted. The secretary then read letters from a number of absent members. The only paper read was one by J. M. Philputt upon the subject, "Christian Unity." The paper was well written and made some original contributions to the problem.

The evening proved a very pleasant occasion. An excellent supper was served by the ladies. Then the party was conducted over the building by the business manager of the church, who explained the various phases of the church's activity. At the regular Wednesday evening conference F. E. Lumley spoke on the work of the college of Missions. Then at the evening meeting H. L. Willett spoke upon "The Bones of Joseph."

Thursday morning the meeting was opened with the annual President's address by Ellsworth Faris. He chose for his subject, "The Psychology of Christian Union," and his paper provoked considerable discussion. When this was completed the chair announced the various committees, as follows: Membership, Messrs. Lumley, Flickinger and Henry. Nominations, Messrs. Sharpe, Jenkins and Gates. Constitution, Messrs Underwood and

Winders. Resolutions, Messrs. Jordan and Crowley. The next paper was by E. A. Henry, upon the subject, "Our Literary Heritage from the Canaanites and Hebrews."

Thursday afternoon brought a paper by Errett Gates on "Modernism" which presented many interesting facts about the modern movement in Catholicism. After a short recess to allow visitors to withdraw, we entered upon the business of the session. The annual report of the secretary was read approved upon motion of E. S. Ames. The treasurer's report was read and referred to an Auditing Committee consisting of Messrs. Brelos and Baker. H. L. Willett, for the Editorial Committee, reported upon the progress of the plan for the preparation of a series of tracts. He reported that a considerable number were already written or under way and that all seemed very much interested in the plan. The Committee on Nominations recommended the election of the following officers: President, Roy C. Flickinger, of Northwestern University; vice-president, Charles E. Underwood, of Butler College; secretary and treasurer, Edward A. Henry, of the University of Chicago; editor, Orvis F. Jordan, of Evanston. This report was unanimously adopted and the officers declared duly elected. Upon motion of C. H. Winders the Editorial Committee was named as H. L. Willett, chairman; O. F. Jordan and Ellsworth Faris. This committee will continue the work upon the tracts and any other publications which may be planned. The Committee on Resolutions submitted letters to be sent to the following: To J. L. Deming expressing sympathy on account of his wife's serious illness and the hope that he may speedily find a location satisfactory to himself; to Richard W. Gentry expressing sympathy on account of illness in his family and regret at his resignation and a hope that he may reconsider and withdraw the same; to E. M. Haile expressing regret at his retirement from the ministry; to V. W. Blair regretting his illness and his inability to be present at this meeting, the first he had missed in some years; to J. B. Eskridge regretting the loss of his position last year through a political conspiracy and the hope that he may speedily triumph over corrupt politics and maintain the right of freedom in teaching; to Harry G. Hill expressing encouragement and the hope that he may continue in the ministry. Upon motion of E. S. Ames these were ordered sent as read. The report of the Committee on Membership was then presented and adopted. The new membris will be announced

as rapidly as their acceptances are received. Mr. Faris reported that he had found no way by which he might get into touch with independent union churches, so nothing had been done in that work. A. W. Taylor reported that his investigation into the educational status of the Disciple ministry was rapidly nearing completion and he hoped to finish it this summer. Upon motion of Errett Gates it was ordered that the completed report be submitted to the Editorial Committee and that they have full power to arrange with Mr. Taylor for its publication in any way determined suitable. A letter from G. D. Edwards was read in which he questioned the advisability of retaining Chambers in the Bulletin. After some discussion it seemed to be agreed that they were worth while and should be continued. No motion was made, and since they are provided for in the constitution, they will be continued with the addition of two more. The full list of Chambers with the Heads of each will be published soon after acceptances are received. E. S. Ames, for the Program Committee recommended that the Chicago members present entertain the out-of-town members at dinner at the City Club and to the production of "The Birth of a Nation." G. W. Peckham, on behalf of the out-of-town men, moved the acceptance of this invitation, and it was unanimously carried. H. L. Willett moved that the Executive Committee arrange for an Institute session at the Los Angeles convention. This motion was carried and R. C. Flickinger, the new president, accepted the responsibility as he will be present at the convention.

The dinner at the City Club was a delightful fellowship. After a short conference in a private room adjournment was taken to the theater where all enjoyed the production. Several seemed so delighted that this will probably be made a permanent feature of our summer meetings.

Friday morning the final session of the Institute was called to order by President Faris. Chas. E. Underwood reported that the Committee on Constitution had decided not to offer any amendments. Upon motion of C. H. Winders it was ordered that on account of the cut in salaries of foreign missionaries we offer to remit their dues for the present year. Dr. Willett then read a paper on "William Robertson Smith and Old Testament Criticism," which led to an extended discussion upon the progress of critical study, after which the Institute adjourned sine die.

The following members were present at one or more sessions of the meeting. Messrs. Ames, Baker, Brelas, Crowley, Faris, Flickinger, Gates, Henry, Jenkins, Jordan, Lumley, McQueen, C. C. Morrison, Moses, Peckham, Ritchey, Sharpe, Underwood, Willett, Winders, Winn and Wolfe, making 22 in all.

In spite of the unfortunate start, those who remained through the sessions felt that the meeting was interesting and profitable. The publication of Alva W. Taylor's investigations, and of our series of tracts will make the present a banner year, if not an epoch-making one.

NEWS NOTES.

By Edward A. Henry.

Among the Institute men who are spending the summer quarter in the University of Chicago, are: Messrs. Baker, Cordell, Crowley, Fortune, Gibbs, Moses, Ritchey, and possibly others whom the secretary has not yet happened to meet.

O. F. Jordan has been distressed by the serious illness of his son, Earnest. A mastoid operation was narrowly averted. The boy is home from the hospital and his speedy recovery is ardently hoped for.

A letter is at hand from Wallace C. Payne, written from Helena, Mont., while he was enroute to the convention and to the dedication of a new building for the work among the Chinese in San Francisco.

E. M. Haile, in sending his dues expressing his pleasure in his work, and the conviction that he has acted wisely in making the change.

E. J. Arnot writes of his work as County Secretary of the Lenawee County (Mich.) Y. M. C. A.: "Our work is getting along very nicely. The work in this county was considerably run down when we came. The County Y. M. C. A. has a place in the rural field. Its specific work is the discovery and training of leaders in boys' work. Last year we started nineteen groups and had over 200 boys enrolled. These groups met regularly once a week, with Bible study, recreation and sometimes some sort of educational work. A few of them fell by the way, but the large majority of them continued to meet until spring. We have fifty boys and

girls growing corn, raising poultry and making garments. In this phase of the work we co-operate with the Michigan Agricultural College and the National Department of Agriculture. We are getting ready for the county camp. Some of the very choice fellows, most of them with college training, who live in this country, are going along as tent leaders. We consider it a great opportunity to make impressions on the lives of boys while they are in camp."

A. C. Gray is settled as pastor of the Waterbury, Conn., Second Baptist Church for the summer.

O. J. Grainger, writing from Mungeli, India, in an envelope which bore a large label, "Opened by the Censor," says that were it not for the newspapers he would not know there was any war on except for the fluctuation in food prices, and the cut in budget levied by the Foreign Society. This latter is seriously hampering the work.

The Illinois State Society of the American Institute of Criminal law and Criminology met at Quincy, Ill., June 10-11. Our own C. G. Vernier is the secretary of this organization.

Among those who took the degree of Bachelor of Divinity at Yale this year were nine Disciples, according to the report of A. C. Gray. Another Disciple has been elected Editor-in-chief of the Yale Divinity Quarterly for the new year.

According to latest reports there are some forty odd Disciples doing work in the Divinity School of the University of Chicago this summer.

H. B. Robinson has worked diligently to make the Third Annual Retreat of the Ministers of the Sixth Missouri District a success. It meets July 5-7.

Dr. Robinson's daughter, Amy Jean, gave a piano recital May 14, which was a great success and brought both pride and satisfaction to her parents.

The School of Religious Instruction, which was held in Canton, Mo., from June 21 to July 4, included in its faculty: Messrs. Robison, C. A. Lockhart, Vannoy, Garn and A. W. Taylor.

Cotner University honored itself by conferring the degree of LL.D. upon President Pritchard, of Eureka College at its recent commencement. Dr. Pritchard was pastor of the Cotner University Church for a number of years before going to Eureka.

W. H. Trainum is the possessor of a new auto in which he is taking long evening drives these fine days. He continues to teach

in the summer session of the Ohio Northern University at Ada.

Twenty-five Scottish Rite Masons recently presented their pastor, A. B. Philputt, with a membership in the order, and a diamond set ring of the order. One of the men explained it by saying, "He is one of the finest men we know."

Edgar DeWitt Jones recently enjoyed the unique distinction of being the first non-Methodist upon whom the Illinois Wesleyan University ever conferred the degree of D. D. We congratulate Dr. Jones.

Denver and not Denver alone, but Disciples far and wide are mourning the decision of G. B. Van Arsdall to leave the work of the active ministry permanently. He hopes to find a larger field for service outside the calling to which he has so ably devoted many years of his life. We know he will continue to minister to the needy in the ways he finds best, but we cannot but regret that he feels compelled to follow this course.

Burris Jenkins' series of sermons upon eminent men which is appearing in the Evangelist, is exciting much interest. That upon Henry Ford was especially noteworthy.

G. I. Hoover has become a master in the organization of county and district co-operation.

Graham Frank has declined the election to the Presidency of William Woods College and will remain at Fulton, Mo., and in the service of the general convention.

Among the names of speakers at the Indiana State Convention in May were Messrs. Underwood, Shields, Ward, Hoover, and A. B. Philputt.

W. D. Endres entertained the Third District Convention of Illinois in his Quincy church during May. Mr. Endres made a notable address in which he pointed out that the task of relieving want and need is drawing the churches closer together and will ultimately lead to their union.

J. A. Serena was the commencement preacher at Keuka College this year, while a Baptist was the orator of the week.

Joseph L. Garvin is spending the summer with the Horner-Redpath people as Chautauqua manager.

H. L. Willett has been appointed Acting Chaplain of the University of Chicago and preached the first sermon of the summer series. He will be in lyceum work on the Chautauqua platform most of the summer.

A. L. Cole and Austin Hunter are speakers at the Christian Endeavor session of the General Convention at Los Angeles.

Cloyd Goodnight's article in a recent weekly on "A County Seat Church With a County-Wide Conscience," proves him an expert in that work. We need more such churches as he has built up in Uniontown, Pa.

Judge Lobingier, of Shanghai, contributed an interesting article to a recent Christian Century on "America's Memorial Day in China." The judge will be in America the latter part of the summer.

Tom J. Dean, Jr., of Jacksonville, Texas, has organized the boys and girls of his church for service. Flowers are carried to the sick and other inspiring service rendered.

Dr. H. H. Guy suffered to the extent of some \$800 by a fire in his home recently.

Many of us enjoyed reading, "If I Were a Preacher," from the pen of Wellington M. Logan. We ought to get a paper from him for the meeting next year. We can profit by his suggestions.

George A. Campbell recently dedicated a new church building in Houston, Texas. While he was away his pulpit was filled by E. M. Todd.

A. L. Ward is launching a Daily Vacation Bible School among the Protestant churches of Lebanon, Ind. Last year they had 97 children registered. This year they hope for 200.

Finis Idelman was the commencement orator at Drake University this year.

A. R. McQueen has had 60 additions to the Austin church, Chicago, since last autumn, thus increasing the membership 30 per cent. The church is thriving in every department.

C. S. Earley is president of the new Iowa State Ministerial Association.

V. W. Blair is on the staff of the Lake Geneva, Wis., Y. M. C. A. training school.

The Springfield, Mo., church recently presented the pastor, Frank L. Moffett, with a new automobile as a mark of esteem and an aid to efficiency.

H. G. Burgess, who received his degree from Yale this year, is installed as Earl Todd's successor as pastor of the Canton, Mo., church.



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